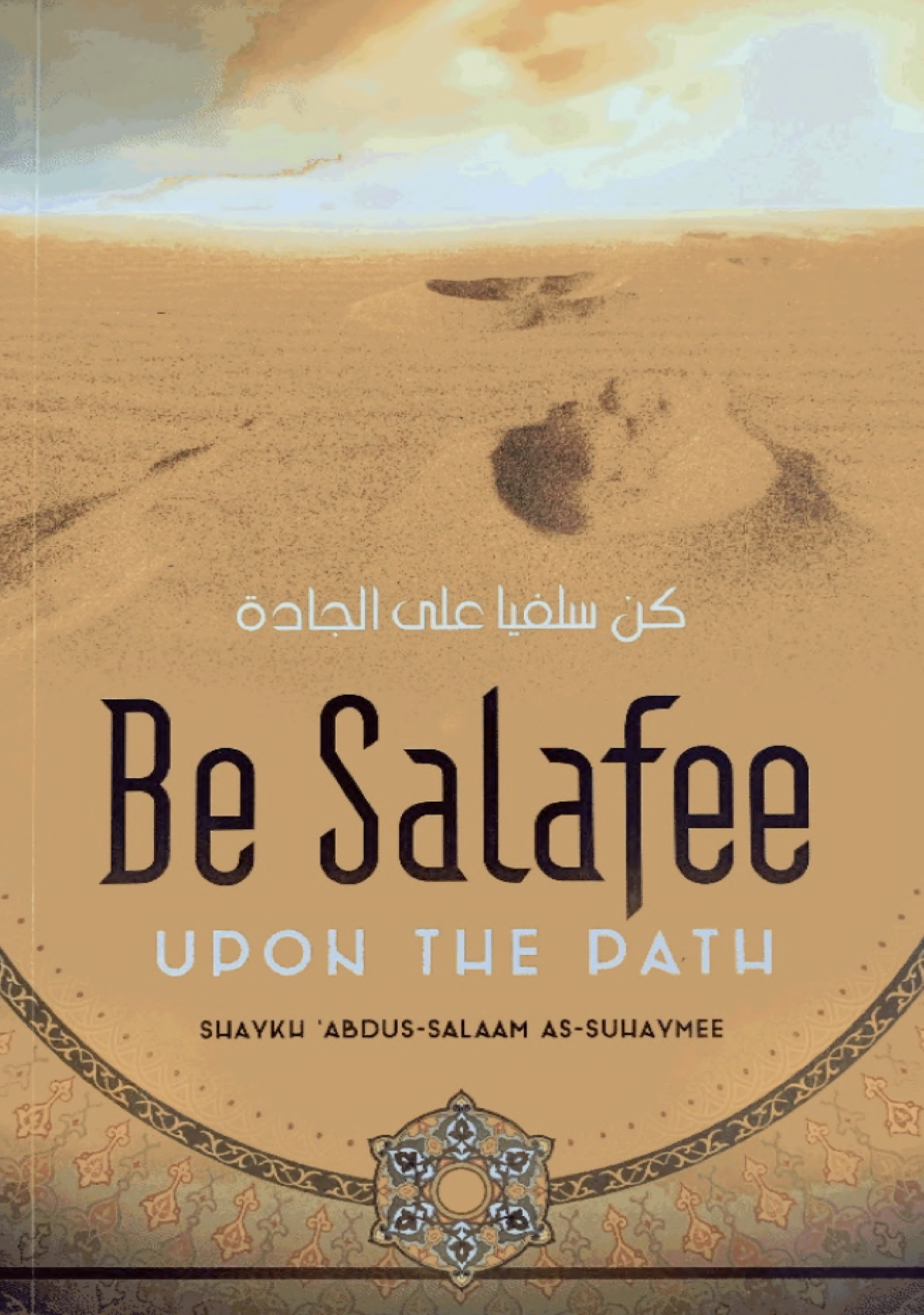
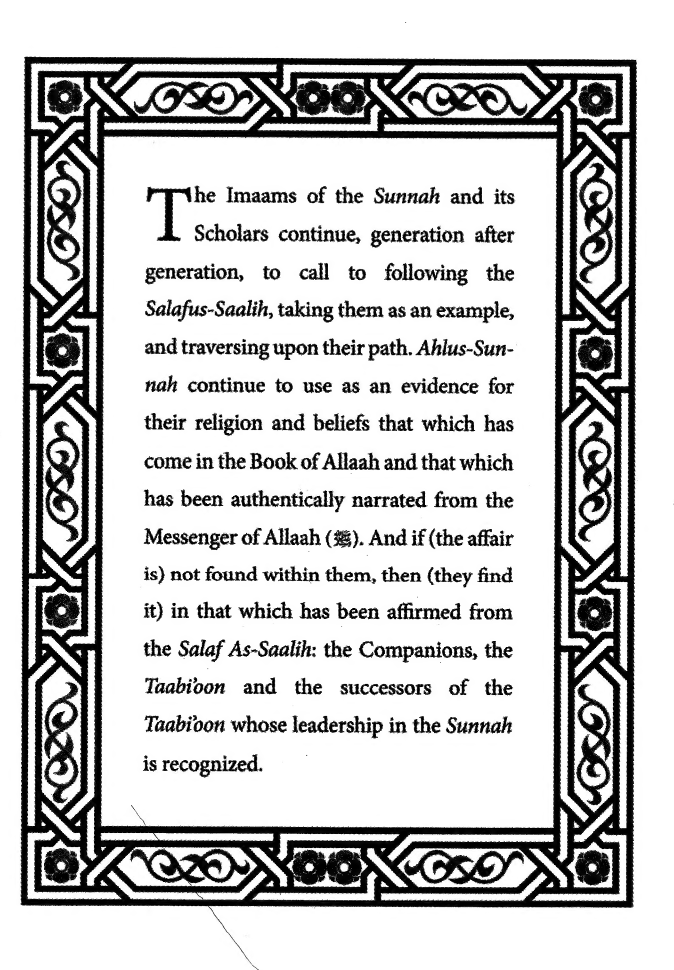

كن سلفيا على الجادة
Be Salafee
UPON THE PATH
SHAYKH 'ABDUS-SALAAM AS-SUHAYMEE

Be Salafee upon the Path
Shaykh 'Abdus-Salaam as-Suhaymee
Translated by Abu Moosaa Raha Batts



The Imaams of the *Sunnah* and its Scholars continue, generation after generation, to call to following the *Salafus-Saalih*, taking them as an example, and traversing upon their path. *Ahlus-Sunnah* continue to use as an evidence for their religion and beliefs that which has come in the Book of Allaah and that which has been authentically narrated from the Messenger of Allaah (ﷺ). And if (the affair is) not found within them, then (they find it) in that which has been affirmed from the *Salaf As-Saalih*: the Companions, the *Taabi'oon* and the successors of the *Taabi'oon* whose leadership in the *Sunnah* is recognized.

كن سلفيا على الجادة

Be Salafee

UPON THE PATH

SHAYKH 'ABDUS-SALAAM AS-SUHAYMEE



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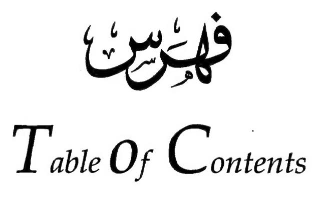
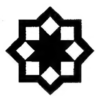


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Translator's Foreword

All the praise is for Allaah, Lord of all that exists. May prayers and peace be upon the best of creation, Muhammad Ibn 'Abdullaah, and upon his family and companions.

In the hands of the noble reader is the magnificent book:
Be Salafee upon the Path
(*Kun Salafiyyan'Alal-Jaaddah* - كن سلفيا على الجادة)

By the noble Shaykh, 'Abdus-Salaam as-Suhaymee, may Allaah preserve him.

Indeed, we are living in times of *fitnah* wherein clarity is needed regarding many of the affairs of *manhaj*. For many who ascribe to this noble methodology, the methodology of the *Salafus-Saalih*, are unaware of some of its more intricate details. Hence, we see them falling into errors of *manhaj* and *'aqeedah*, and making statements which *Salafiyyah* is free from. We see these errors emanating from the common people as well as some of those who claim knowledge, claim *Salafiyyah*, and are involved in the field of *Da'wah*. So what is the position of the true *Salafee* in these times of *fitnah*?

The answer to this and all of our questions concerning the affairs of manhaj—a return is needed. What is that return? It is a return to the scholars of this da'wah; a return which is marked by ikhlaas wherein we do not take the statements of our scholars and interpolate them to advance personal agendas; a return to the essence of ad-¬Da'watus-Salafiyyah is needed. So a book such as this one is greatly needed in

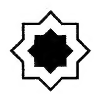
these trying times. This invaluable book lays out the principles of the *Salafee* methodology with clarity such that it can be grasped by the scholar as well as the layman. I am grateful to my Lord for the opportunity to participate in presenting it to the English-speaking reader.

Within the book you will find several beneficial footnotes. All but a few are the author's. I have taken the opportunity to make very few translator's notes. You will also find an introduction by the Shaykh, 'Alee Naasir al-Faqeehee, in addition to another introduction by the Shaykh 'Ubayd al-Jaabiree. May Allaah preserve them. At the end is a brief glossary of Arabic terms that were used throughout the book which the reader will find beneficial.

Thanks are due to our brothers at TROID, in Toronto, Canada for their striving and efforts in *ad-Da'watus-Salafiyyah*: 'Umar Abu Zakee and Ahmad Abu Sakeenah, for their assistance towards publishing this book. Also to our sister Umm Zakee for her typesetting, proofreading and editing. Thanks are also due to our brothers and companions at Masjid Tawheed was-Sunnah in Durham, NC: Abu Qaylah Rasheed Barbee for his help and encouragement, Khaleel Abu Na'eem for staying on top of me about finishing my projects, and to my wife Umm Faheem for her assistance in that which was needed.

May Allaah bless this effort and reward the author abundantly; likewise, all those who aided in its production and to place it in their scale of good deeds on the Day of Reckoning. May He raise the rank of our Prophet Muhammad, and bestow peace and blessing upon his family and Companions. Ameen.

Written by the one in need of Allaah,
Abu Moosaa Raha Ibn Donald Batts



Foreword by Dr. 'Alee Naasir al-Faqeehee

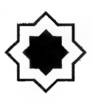
To the noble brother, Dr. 'Abdus-Salaam Ibn Saalim as-Suhaymee, may Allaah grant him success: *As-salaamu 'alaykum wa rahmatullaahi wa barakaatuh.*

I have read your research entitled, *Be Salafee upon the Path.* I have found it to be a good study in its topic. I am unable to make substantial notes upon it, except on some of the terminology and I have added some suggestions which you will find on some pages of the study, if you see fit to include them. May Allaah grant you success.

As-salaamu 'alaykum wa rahmatullaahi wa barakaatuh.

Written by one who loves you,

Dr. 'Alee Naasir al-Faqeehee
24 Safar 1424 (April 26, 2003)



Introduction by the Noble Shaykh, 'Ubayd Ibn 'Abdullaah al-Jaabiree (May Allaah Preserve Him)

All the praise is for Allaah, Lord of all that exists. The good end is for the pious, and we have no enmity except for the wrongdoers. I bear witness that none has the right to be worshipped save Allaah alone who has no equals, the custodian of the heavens and the earths and the owner of divinity and servitude of all of His creation.

I bear witness that Muhammad is His slave and messenger, the seal of the prophets. May prayers and peace from Allaah be upon him, his family members, and his good and pure companions—the leaders of humanity after the prophets and messengers. And may abundant peace be upon the passing days, nights, and years.

How excellent is that which the Imaam, the *'Allaamah,* the ocean, the authoritative scholar, Muhammad Ibn Abu Bakr az-Zar'ee ad-Dimashqee, well known as Ibnul-Qayyim al-Jawziyyah, *rahimahullaah,* who said in his great and blessed book, *Zaad Al-Ma'aad*:

> Whoever issues statements or formulates principles in accordance with his [own] understanding and interpretation, it is not obligatory upon the *Ummah* to follow them [understanding and interpretation] or to refer to them in judgement until that which Allaah's Messenger (*sallallaahu 'alayhi wa sallam)* came with is reviewed. So, if they correspond with it [what Allaah's Messenger (*sallallaahu 'alayhi wa sallam*)

came with], and it attests to their correctness, then at that time they are to be accepted. If they contradict it, then it is obligatory to reject and repudiate them. If neither of the two matters is clear, then one must halt regarding them. The best of their conditions is that it is permissible to rule and issue *fataawaa* by them or to leave them.[1]

This is the case because it is confirmed with the Imaams from the *Salafus-Saalih* that the statements and actions of the people are to be weighed by the text and the consensus. So whoever agrees with the text or the consensus is accepted, whoever opposes one of the two is refuted, whoever he may be.

Whoever is acquainted with the condition of the Imaams and callers to guidance from the pious predecessors (starting with the companions, the Imaams of the *Taabi'oon,* and whoever traversed upon their path and followed in their footsteps) sees clearly that they treaded upon this (straight) path. They stood firm in the faces of the people of desires as refuters of falsehood, arguing (for the truth) with what Allaah has given them—the strong proofs and evidences from the Book and the *Sunnah.*

In truth, they were as is in the narration: "The just ones in every generation will carry this knowledge. They will repel from it the distortions of the extremists, the undue assumptions of the people of falsehood, and the false interpretations of the ignorant."[2]

They were as the truthful one who is believed; the Prophet (*sallallaahu alayhi wa sallam*) informed us: **"There will not cease to be a group from my *Ummah* who is victorious upon the truth. They will not be harmed**

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[1] *Zaad Al-Ma'aad* 1/34.

[2] *Tahdheeb Sharaf Ashaabul,* pg 57–58. *Hadeeth* on the authority of Abu Hurayrah.

by those who oppose them or forsake them until the command of Allaah comes."[3]

I say: Our brother, the noble Dr. 'Abdus-Salaam Ibn Saalim as-Suhaymee, associate professor in the *Fiqh* division in the College of Sharee'ah at the Islamic University, has excelled, brought benefit, and done well (with this book). Hence, he has explained clearly in a manner of exalted knowledge, the principles, foundations, and characteristics within the true *Salafee* methodology in his magnificent book entitled: *Be Salafee upon the Path* (كن سلفيا على الجادة). May Allaah thank him abundantly, make ample his reward, and make what he has written heavy on his scale of good deeds on the Day of Standing.

From these principles, foundations, and characteristics discussed are:

- *Ahlus-Sunnah wal-Jamaa'ah* is the best to exemplify balance.
- The Imaam, Muhammad Ibn 'Abdul-Wahhaab, is from the revivers of *al-Islaam* and *ad-Da'watus-Salafiyyah.*
- The enmity of the disbelievers for *al-Islaam* and *ad-Da'watus-Salafiyyah.*
- The effects of the partisan calls upon *al-Islaam* in general and *ad-Da'watus-Salafiyyah* specifically.
- The obligation of openly manifesting the *madh-hab* of the *Salaf.*
- The permissibility of ascription to the *Salaf* and naming with *as-Salafiyyah.*
- The most important distinguishing traits of the *Salafee* methodology.
- The methodology of the people of innovations and desires.
- Some of the principles of the *Salafee* methodology.
- Refuting the one who opposes (the *Salafee* methodology).

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[3] *Saheeh Muslim* 6/52-53, Abu Daawood 2/202.

- Instances in which it is permissible to backbite and criticize according to the people of knowledge.
- Punishment of the one who shows allegiance to the innovators.

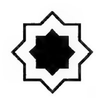
The writer of these lines says: Our brother 'Abdus-Salaam, may Allaah preserve him and fortify him in his statements and actions—depended in that which he has prepared—upon the proof from the Quranic verses, the Prophetic *ahaadeeth*, the narrations of the *Salaf*, and other than that which we have mentioned.

So this book, and for Allaah is the praise and thanks, is strong and abundant in its contents and is an actualization, inshaAllaah, of what the author aspired to do.

It is Allaah whom I ask, for myself, for the brother 'Abdus-Salaam, and for all of the Muslims, sincerity in statements and actions. That He makes us traverse upon the way of the pious predecessors who clung to the Book and the *Sunnah*, to make us see the truth as truth, and to allow us to follow it; to make us see falsehood as falsehood and allow us to avoid it, and do not make it (truth and falsehood) confusing for us so that we go astray. Indeed, my Lord is upon an Upright Way and is kind to His slaves.

May prayers and peace be upon our Prophet Muhammad, his family members, and his companions.

Written by 'Ubayd Ibn'Abdullaah al-Jaabiree
Former teacher at the Islamic University in al-Madeenah
On the morning of Saturday, 23rd Rabee' Al-Awwal, 1423H (June 4th 2002)



Author's Introduction

In the Name of Allaah, the Most Merciful, the Bestower of Mercy.

Verily, all the praise is for Allaah. We praise Him, we seek His aid, and we seek His forgiveness. We seek refuge with Allaah from the evil of ourselves and from the evil consequences of our actions.

Whosoever Allaah guides there is none to misguide and whosoever Allaah misguides there is none to guide him. I bear witness that none has the right to be worshipped except Allaah, who is one with no partners. I bear witness that Muhammad is His servant and Messenger.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾ ﴾

O you who believe! Fear Allaah as He should be feared and do not die except as Muslims.
[Soorah Aali-'Imraan, 3:102]

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ ﴾

O Mankind! Be dutiful to your *Rabb* who created you from one soul, created from it its mate, and from them both He scattered many men and women. And fear Allaah through whom you demand your mutual rights and do not cut the ties of the womb.

Surely, Allaah is an All-Watcher of you.
[Sooratun-Nisaa', 4:1]

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

O you who believe! Fear Allaah and always speak the truth or be straight to the point. He will direct you to do good deeds and He will forgive you your sins. And whosoever obeys Allaah and His Messenger has achieved a great achievement.
[Sooratul-Ahzaab, 33:70-71]

Allaah has sent his prophet Muhammad (*sallallaahu 'alayhi wa sallam*) as a mercy to mankind.

As Allaah said:

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ ﴾

And We have sent you [O Muhammad, *sallallaahu 'alayhi wa sallam*] not but as a mercy for the *'Aalameen* [Mankind, Jinns, and all that exists].
[Sooratul-Anbiyaa', 21:107]

And He has made his nation a balanced nation.

Allaah has also said:

﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.

[Sooratul-Baqarah, 2:143]

Meaning: Just, not deviating from the truth, neither by extremism nor by roughness. Rather, they are balanced and temperate.

Hence, the religion of *al-Islaam* has forbidden *al-ghuloo* (extremism) and *al-jafaa'* (roughness) and it has commanded balance and temperateness in all matters. From the most manifest of the characteristics of this religion are justice, equity, judging by the upright scales, and the absence of oppression.

The best of those who exemplify balance in statements, actions and beliefs—the balance which *al-Islaam* has brought—are *Ahlus-Sunnah wal-Jamaa'ah*. They are the ones who exemplify *al-Islaam* in all of their affairs, following the example of the Prophet (*sallallaahu 'alayhi wa sallam*), his rightly guided *Khulafaa'* (successors), and following the Book and the *Sunnah* in accordance with the understanding of the *Salaf* of the *Ummah*.

So they are foremost to exemplify this balance. Every meaning from the meanings of *al-wasatiyyah* (balance) which is affirmed for this *Ummah, Ahlus-Sunnah wal -Jamaa'ah* has the largest share and the highest portion of it. This is because they are the most exemplary role models for the nation, a nation which Allaah has made balanced, informing us that they are the best nation brought forth from mankind.

Hence, they are the only sect who has actualized following of the Book of Allaah, the Mighty and Majestic, and the *Sunnah* of His Messenger

(*sallallaahu 'alayhi wa sallam*) as (we have been) urged to do, as opposed to others from the sects and groups of the *Ummah*. There is no other sect or group except that it has statements and beliefs that contradict the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*).[4] Due to this, *Ahlus-Sunnah* is the best of the sects of this *Ummah* and the most balanced of its groups.

So they are the Victorious Group (*at-Taa'ifah al-Mansoorah*) and the Saved Sect (*al-Firqah an-Naajiyah*).[5] They are as Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* has said: "...balanced amongst the sects, just as the religion of *al-Islaam* is balanced amongst the [other] religions."[6]

From that which is known, *Ahlus-Sunnah wal-Jamaa'ah* are the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and those who follow them in goodness. (Also they are) whoever traverses upon their methodology and treads their path until the Day of Recompense. And *Ahlus Sunnah wal-Jamaa'ah* was not named with this title, (i.e. *Ahlus-Sunnah wal-Jamaa'ah,* the people of the *Sunnah* and the general body), until after innovations became manifest, the number of deviant groups increased, and each one took to calling to his innovation and desires while apparently ascribing to *al-Islaam*.

Hence, it became necessary for the people of the truth to be known by titles which distinguished them from the people of innovations and deviation. So at that time the Eternal Legislation brought forth their names from the legislative text. From their names are:

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[4] Shaykhul-Islam Ibn Taymiyyah said: "The pure truth which contains no falsehood is with *Ahlus-Sunnah wal-Jamaa'ah*. This is known by observation of many of the [other opposing] beliefs and principles." *Tareeq al-Wusool Ilal-'Ilm Al-Ma'lool,* pg. 22.

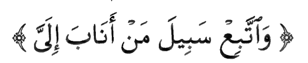
[5] *Wasitiyyah Ahlis-Sunnah Baynal-Firaq,* pg.287.

[6] *Majmoo' Al-Fataawaa,* 4/140.

- *Ahlus-Sunnah* أهل السنة (The People of the *Sunnah*)
- *Ahlus-Sunnah wal-Jamaa'ah* أهل السنة و الجماعة (The People of the Sunnah and The Main Body)
- *Al-Firqah an-Naajiyah* الفرقة الناجية (The Saved Sect)
- *At-Taa'ifah al-Mansoorah* الطائفة المنصورة (The Victorious Group)
- *Ahlul-Hadeeth wal-Athar* أهل الحديث و الأثر (The People of *Hadeeth* and Narrations)

However, when some of the groups of innovation laid claim the term *Ahlus-Sunnah*, while they are in fact not upon the creed of *Ahlus-Sunnah wal-Jamaa'ah*, *Ahlus-Sunnah wal-Jamaa'ah* became known as the *Salafiyyoon*. They called their *da'wah*, *ad-Da'watus-Salafiyyah* (the call to the way of the pious predecessors). They restricted their following of the Book and the *Sunnah* to the understanding of the *Salafus-Saalih* (pious predecessors): the Companions, the *Taabi'oon* (successors of the Companions), and those who followed them in goodness. They are from those who have been acknowleged to have adherence to the *Sunnah*, leadership therein, as well as avoidance of and cautioning from innovation. Allaah has commanded us to follow the Companions, emulate them, and traverse upon their methodology.

He, the Exalted, has said:



...and follow the path of whom who turns to Me...
[Soorah Luqmaan, 31:15]

Ibnul-Qayyim, *rahimahullaah*, said:

> Every one of the Companions is repentant to Allaah, therefore it is obligatory to follow their path and statements. And their beliefs are from the greatest [aspects] of their path. The proof

that they return to Allaah, the Exalted is the fact that Allaah has guided them. He has said:

﴿ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ﴾

...And guides unto Himself who turns to Him in repentance and in obedience.

[Sooratus-Shoorah, 42:13][7]

Allaah is pleased with the Companions and those who followed them in goodness. The Most High has said:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

And the first to embrace Islam of the *Muhaajiroon* [those who migrated from Makkah to Al-Madinah] and the *Ansaar* [the citizens of Al-Madinah who helped and gave aid to the *Muhaajiroon*] and also those who followed them exactly [in Faith]. Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success.

[Sooratut-Tawbah, 9: 100]

So it is not at all an innovation that *Ahlus-Sunnah wal-Jamaa'ah* be called the *Salafiyyoon*. Hence, the usage of the term, '*as-Salaf*', is exactly the same as the usage of the term, '*Ahlus-Sunnah wal-Jamaa'ah.*' And this is known by observation of the consensus of the (Arabic) linguists with regards to (these terms referring to following) the Companions. For

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[7] *I'laam Al-Muwaqi'een*, 4/120.

they (the Companions) are the *Salaf as-Saalih* and they are the *Ahlus-Sunnah*.[8] So, just as the term *'Sunnee'* is correct for us in terms of ascription, likewise, the term *'Salafee'* is an ascription to the *Salaf*; there is no difference.[9]

After the appearance of sects and the occurrence of splitting, the meaning of *as-Salaf* became applicable to whoever safeguarded the *'aqeedah* and the *minhaj* in accordance with the understanding of the Companions and the virtuous generations. This terminology (*as-Salaf*) is synonymous with the other legislative names for *Ahlus-Sunnah wal-Jamaa'ah*. The *da'wah* of following the *Salaf* or *ad-Dawatus-Salafiyyah* is nothing but the *da'wah* to true Islam and to the *Sunnah* which we have been urged to follow. It is the *da'wah* to returning to *al-Islaam* as it was revealed to the Prophet (*sallallaahu 'alayhi wa sallam*) and as the noble Companions received it from him.

There is no doubt that this *da'wah* is the true *da'wah* and ascription to it is correct. Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah*, said:

> There is no blame on the one who outwardly manifests, ascribes himself, and attributes himself to the *madh-hab* of the *Salaf*. Rather, it is an obligation to accept that from him by consensus. For indeed the *madh-hab* of the *Salaf* is nothing but the truth.[10]

Indeed, the Imaams of *al-Islaam* had a great effect on the *da'wah* to the *Sunnah*, returning to the path of the *Salaf* and their methodology and taking them as an example. From these Imaams are: Maalik, Ash-Shaafi'ee, Ahmad, Ibn Khuzaymah, Ibn Abee 'Aasim, al-Asbahaanee, al-Aajuree, and others. Then, Shaykhul-Islaam Ibn Taymiyyah and his

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[8] *Mawqif Ahlus-Sunnah Min Ahlil-Bida'*, pg.63.

[9] Ibid.

[10] *Majmoo' Al-Fataawaa*, 4/149.

students, such as Ibnul-Qayyim, Ibn 'Abdil-Haadee, Ibn Katheer, and Adh-Dhahabee; then Shaykhul-Islaam Muhammad Ibn 'Abdil-Wahhaab and the Imaams of the *da'wah* after him, which led to spreading the *Salafee* orientation over the course of history. Every innovative movement which lies outside of these principles seeks to thwart and oppose the principles of this religion and *'aqeedah* from the Book and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and the way of the *Salafus-Saalih*.

I have spoken at length in clarification of this matter because we hear and we read (statements) from those who revile *as-Salafiyyah* and the ascription to it, or claim that it is *hizbiyyah* (biased partisanship) and that there is no difference between it and the current *hizbee* groups of today. And perhaps some may say that the founder of *as-Salafiyyah* is the Imaam Muhammad Ibn 'Abdul-Wahhaab.

The reality is that the Imaam, Muhammad Ibn 'Abdul-Wahhaab, *rahimahullaah*, was only a caller from the callers to *as-Salafiyyah* and a *mujaddid* (reviver) from its revivers. He arose as a teacher of it (*as-Salafiyyah*) after studying it. And he communicated it purely and clearly (to the people) within this (Arabian) peninsula, after its purity had become tainted and innovations and superstitions had transgressed against it.

Rather, this nation, the Kingdom of Saudi Arabia, may Allaah safeguard it, is a *Salafee* nation and its *da'wah* is a *Salafee da'wah* just as its king, 'Abdul-'Azeez Ibn 'Abdur-Rahmaan Aali-Sa'ood, *rahimahullaah*, has textualized in his address which he gave during the *Hajj* in 1365H (1945). He said: "Verily I am a *Salafee* man and my *'aqeedah* is *Salafee*, upon which I traverse along with what it entails upon the Book and the *Sunnah*."

He said within the same address:

> They say that we are *Wahhaabees*, while the reality is that we are *Salafiyyoon*—vanguards of our religion—and we follow the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and there is not between us and the Muslims except the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*).[11]

So the Kingdom has been established upon true Islam, predicated upon the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) in accordance with the understanding of the *Salaf* of the *Ummah*.[12] Due to this, its political policies are characterized with wisdom, justice, and congruence with the valid jurisprudential schools of thought. On this basis, the students at the *Sharee'ah* colleges in the kingdom study the *fiqh* (jurisprudence) of the four Imaams: Abu Haneefah, Maalik, Ash-Shaafi'ee, and Ahmad, especially at the Islamic University in Al-Madeenah. This is because the differences between these *madhaahib* are not in *'aqeedah,* they are only in the subsidiary jurisprudential issues. The king, 'Abdul-'Azeez, *rahimahullaah,* said: "...and that which we traverse upon is the path of the *Salafus-Saalih.* And we do not support some *madh-habs* over others. For Abu Haneefah, Maalik, Ash-Shaafi'ee, and Ibn Hanbal are (all) our Imaams." This is the end of the beneficial speech by this Imaam. It exemplifies the correct meaning of *as-Salafiyyah,* which is the correct meaning of *al-Islaam.*

In these times, *al-Islaam*[13] in general, the Kingdom of Saudi Arabia,[14] and particularly *ad-Da'watus-Salafiyyah,*[15] are subjected to defamation,

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[11] *Al-Mushaf was-Sayf,* pg.136.

[12] I have already mentioned that the correct Islam is far removed from negligence and excess.

[13] The enmity of the Jews, Christians, and (other) disbelievers for *al-Islaam* is not strange. The Most High has said: ↳

oppression, distortion, and alteration of its realities by some of the politicians and writers from the Western enemies of *al-Islaam*. Those who are supported by the Zionists stand with them in their oppression and defamation, and they have been influenced by them (Zionists) in some countries. In fact, *ad-Da'watus-Salafiyyah* is the furthest removed from *at-takfeer* (declaring Muslims to be disbelievers), *at-tabdee'* (unjustly declaring Muslims to be innovators), and *at-tafseeq* (declaring Muslims to be evil doers without proof); and it is the furthest removed from extremism and excess. On the other hand, that which is not from this blessed *da'wah* had attributed to it, by those who are not upon its methodology, that which stains its beauty, changes its reality, scares (people) away, and makes the people abstain from it.

The prominent reason for that is the presence of the current partisan Islamic groups of today which have been afflicted with the ideology of the *Khawaarij*. This is because some of the figure heads, leaders, and thinkers of these groups perhaps are in accord with the *Salafee* methodology in some aspects and perspectives.[16]

Rather, some of them speak in the name of *Salafiyyah* while they are in fact, not (*Salafee*). This makes the issue confusing to many people and conceals the reality from them because of the assumption (on their part) that these groups are indeed *Salafee* or upon the 'Wahhaabist ideology,' as some of those who claim ascription (to *Salafiyyah*) are pleased with.

﴿ وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَـٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ﴾

Never will the Jews nor the Christians be pleased with you [O Muhammad, *sallallahu 'alayhi wa sallam*] till you follow their religion.

[Sooratul-Baqarah, 2: 120]

[14] Due to it being established upon the *Sharee'ah*.

[15] Due to it being the correct exemplification of *al-Islaam*.

[16] Even though they are in opposition to many of the affairs of *'aqeedah* and methodology.

You would be amazed at those who term the *hizbee* groups as "*Salafist Jihadist* groups." How could they be *Salafist* when they oppose it (*Salafiyyah*) in *'aqeedah* and *manhaj*? How could they be "*Jihadist*," while the correct legislative meaning of *jihaad* is negated from these groups due to the absence of the fulfillment of the correct conditions for *jihaad* within these groups?! The (true) consideration is to be given to the realities and the meanings, not to terms and names. Therefore, it is obligatory that attention be drawn to the present confusion and deviation within the Islamic arena today. And it is a must that one enacts the purification of the true and correct Islam from the pristine sources of the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) in accordance with the understanding of the *Salaf* of this *Ummah*. Likewise, the defence of this religion and its presentation must be with an image that is befitting to it.

Verily, Allaah had bestowed a favour upon the nation of His Prophet, Muhammad (*sallallaahu 'alayhi wa sallam*), by the completion of its religion and perfection of His favour upon it. He is pleased for it with *al-Islaam*, besides which no other religion will be accepted. (Allaah has said):

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا ﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.

[Sooratul-Maa'idah, 5: 3]

And He, Exalted be He, has said:

﴿ وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ﴾

And verily, this is my Straight Path, so follow it, and follow not [other] paths, for they will separate you away from His Path.

[Sooratul-An'aam, 6:153]

Ibnul-Qayyim, *rahimahullaah*, said:

> This is because the path which leads to Allaah is one path. And it is that with which He has sent His messengers and has revealed in His Books. No one will reach Him except by way of this path, even if the people were to come from every path and seek to open every door. For the paths have impediments upon them and the doors have locks upon them except for this one path, since it is an uninterrupted link with Allaah which (enables one to) arrive at Him.[17]

Allaah has commanded us to refer the disputes to Him and His Messenger (*sallallaahu 'alayhi wa sallam*). Referring to Allaah is referring to His Book. Referring to His Messenger (*sallallaahu 'alayhi wa sallam*) is referring (directly) to him during his lifetime and to his *Sunnah* after his death. The Most High has said:

﴿ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ﴿٥٩﴾ ﴾

[And] if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.

[Sooratun-Nisaa', 4: 59]

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[17] *At-Tafseer Al-Qayyim*, pgs.14-15.

So the word: شيء (*shay'in,* anything) in this verse is indefinite in the conditional phrase; it generally encompasses every contradictory difference which takes place in the *usool* (foundations of the religion) and the *furoo'* (subsidiary issues).

Ibnul-Qayyim said:

> If that in which they differ is not in the Book of Allaah and the *Sunnah* of His Messenger, (*sallallaahu 'alayhi wa sallam*) and it was not sufficient [for them], then He would not have commanded with referring to it. Hence, it is inconceivable that Allaah would command with referring, when differing, to one who does not have the solution to the difference.[18]

The Most High has said:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ﴾

Verily, those who divide their religion and break up into sects [all kinds of religious sects], you [O Muhammad, (*sallallaahu 'alayhi wa sallam*)] have no concern in them in the least.

[Sooratul-An'aam, 6:159]

And the Most High has said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

And whoever contradicts and opposes the Messenger [Muhammad (*sallallaahu 'alayhi wa sallam*)] after the right path has been shown clearly to him, and follows other than the believers' way. We shall

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[18] *I'laam Al-Muwaqi'een* 1/49.

keep him in the path he has chosen, and burn him in Hell—what an evil destination.
[Sooratun-Nisaa', 4:115]

So Allaah has threatened the one who follows other than the way of the believers. It proves that following their way in understanding the legislation of Allaah is obligatory, and opposition to it is misguidance. Allaah has praised the first and foremost ones from the *Muhaajiroon* (emigrants from Makkah), the *Ansaar* (the helpers who resided in Madeenah already), and those who follow them. He said:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ﴾

And the first to embrace Islam of the Muhaajiroon [those who migrated from Makkah to Al-Madinah] and the Ansaar [the citizens of Al-Madinah who helped and gave aid to the Muhaajiroon] and also those who followed them exactly [in Faith]. Allaah is well-pleased with them as they are well-pleased with Him.
[Sooratut-Tawbah, 9:100]

The Messenger (*sallallaahu 'alayhi wa sallam*) clarified that the best of mankind is his generation, then those who follow them. He (*sallallaahu 'alayhi wa sallam*) said: **"The best of mankind is my generation, then those who follow them, then those who follow them."**[19] And he (*sallallaahu 'alayhi wa sallam*) commanded with following his *Sunnah* as well as the *Sunnah* of his rightly guided successors and he warned against opposing them. He (*sallallaahu 'alayhi wa sallam*) said: **"Cling to my *Sunnah* and the *Sunnah* of the rightly guided successors after me;**

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[19] Recorded by Abu Daawood, At-Tirmidhee and Ibn Maajah; and it is an authentic (*saheeh*) *hadeeth*.

hold fast and bite onto it with your molar teeth. Beware of newly invented matters, for every newly invented matter is an innovation and every innovation is a misguidance."[20]

He, (*sallallaahu 'alayhi wa sallam*), has described the saved sect with his saying: **"That which I and my companions are upon today."**[21] So these texts and other than them prove the obligation of following the Book and the *Sunnah* as well as the obligation of following the way of the believers. And the believers whose way is most obligatory to follow are the Companions of Allaah's Messenger, (*sallallaahu 'alayhi wa sallam*), as has preceded in the statement of Ibnul-Qayyim: "Every one of the Companions is repentant to Allaah, therefore it is obligatory to follow their path and statements. And their beliefs are from the greatest (aspects) of their path."[22]

Ibn Mas'ood, *radhiyallaahu 'anhu,* said: "Follow and do not innovate, for you have been sufficed."[23] Imaam Ahmad, *rahimahullaah,* said: "The foundations of the *Sunnah* according to us are: Clinging to that which the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) were upon, taking them as an example, and abandoning innovations."[24] So that which is obligatory upon every Muslim is that he follows the Book and the *Sunnah* with the understanding of the *Salafus-Saalih.* It was sought from me that I participate in the lessons which were held in the College of Sharee'ah at the Islamic University in the Prophetic City, within the Cultural Division. And I have given, and the praise is for

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[20] Al-Bukhaaree recorded it in his *Saheeh.*

[21] Recorded by Abu Daawood, At-Tirmidhee, and Ibn Maajah; and it is an authentic (*Saheeh*) *Hadeeth.*

[22] *I'laam Al-Muwaqi'een,* 4/120.

[23] Ad-Daarimee, No. 211; at-Tabaraanee in *Al-Kabeer,* No. 8870.

[24] *Sharh Usool I'tiqaad Ahlis-Sunnah,* 1/156.

Allaah, a number of lessons in connection to the correct *minhaj*[25], the *minhaj* of the *Salafus-Saalih,* because *as-Salafiyyah* means following the religion of *al-islaam* upon that which the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and those who followed them upon their methodology were upon.

Some of the brothers sought from me that I should print these lessons, so I reviewed them and added some additional comments in connection to the topic; and I deemed it appropriate to title it:

كن سلفياً على الجادة

Be a Serious Salafee[26]

I have comprised the following matters:[27]

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[25] The Shaykh, the 'Allaamah, the Doctor, Saalih Ibn Fawzaan Al-Fawzaan, may Allaah preserve him, said: "The *minhaj* is more general than the *'aqeedah. The minhaj* is within the *'aqeedah,* the manners, the character, the social dealings, and in the entire life of the Muslim. Every course upon which the Muslim treads is a *minhaj.* As for the *'aqeedah,* what is meant by it is the foundations of *al-eemaan* and the meaning of the two testimonies. This is the *'aqeedah."* [*Al-Ajwibah Al-Mufeedah* pg. 75]

[26] This title is derived from that which the eminent Shaykh, the Doctor, Bakr Abu Zayd in his beneficial book: *Hilyah Taalibil-'Ilm* pg. 8, wherein he said during his speech concerning the etiquettes of the student of knowledge:

> Be a serious *Salafee* upon the path of the *Salafus-Saalih*: the Companions, may Allaah be pleased with them, and those who followed their footsteps in all aspects of the religion, from *at-Tawheed,* acts of worship and the likes; distinguished by adherence to the narrations of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and implementing the *Sunan* upon yourself while abandoning disputing, argumentation, and delving deep into theological rhetoric and that which brings about sins and hinders one from the legislation.

[27] Publisher's note: The following list of points mentioned does not correspond exactly with the lessons transcribed in the book, this sometimes happens with books that are originally sourced from audio recordings.

1. The intended meaning of *as-Sunnah*
2. The legislative names for *Ahlus-Sunnah wal-Jamaa'ah*
3. What is intended by *as-Salaf*
4. The obligation of openly manifesting the *madh-hab* of the *Salaf*
5. The permissibility of ascription to the *Salaf* and being named with *as-Salafiyyah*
6. The *minhaj* of the *Salaf* in *'aqeedah*
7. The most important distinguishing trait of the *Salafee minhaj*
8. The *minhaj* of the people of innovations and desires
9. The path of sincerity; and it is by following (the *Sunnah*) and abandoning innovating
10. The most important signs of the people of deviation
11. Some of the principles of the *Salafee minhaj*:
    - i. The principle of commanding the good and forbidding the evil
    - ii. The principle regarding acts of worship
    - iii. The principle regarding the religion being centered around beneficial knowledge and righteous actions
    - iv. The principle that repelling the evil takes precedence over bringing about benefit
    - v. The principle that the foundational and subsidiary rulings are not complete except with two matters: the presence of the conditions and the negation of preventative factors
12. The position of the Salaf against the innovators: warning and cautioning
13. Rejection of that which opposes (the *minhaj*)
14. The instances wherein backbiting and criticism are permissible according to the scholars
15. The conditions for the permissibility of backbiting the innovator
16. The punishment from the ruler of the innovator

I ask Allaah the Exalted to give us sincerity in speech and action; and that He gives us and the rest of the Muslims success to acquire beneficial knowledge and righteous actions; and that He makes that which I have written to be a benefit.

And may prayers and peace be upon His slave and Messenger, our Prophet Muhammad, his family members, and Companions altogether.

The One in Need of the Pardon of his Lord:

'Abdus-Salaam Ibn Saalim as-Suhaymee
The Prophetic City (Madeenah), Safar 1423H (April, 2002)



Lesson One:
What Is Meant by *As-Sunnah*

Once it is acknowledged that from the names of *Ahlus-Sunnah wal Jamaa'ah* is *'as-Salafiyyoon,'* then it is befitting to define the term *'as-Sunnah'* in the language and its usage (in the Islamic legislation). Thereafter, we will go over the definition of the names of *Ahlus-Sunnah wal-Jamaa'ah* and mention the reason for that.

The *Sunnah* in the language means: **way and history.**[28] The scholars of the language have differed as to whether *'as-Sunnah'* is restricted to being the way which is good or whether it comprises that which is good as well as that which is vile. That which is correct is what is intended by it in linguistic terms, meaning; it is the way, whether it is good or vile. The proof of that is the *hadeeth* of the Prophet (*sallallaahu 'alayhi wa sallam*): **"Whoever enacts within *al-Islaam* a good *Sunnah,* he will have its reward and the reward of whoever has acted by it (the good *Sunnah*). Whoever enacts an evil *Sunnah,* upon him is its punishment and the punishment of whoever acted by it."**[29] Hence, the Prophet (*sallallaahu 'alayhi wa sallam*) divided the *Sunnah* into: good *Sunnah* and evil *Sunnah.*

As for the definition of *as-Sunnah* in the legislation, then it has a usage according to the scholars of *hadeeth* just as it has a usage according to the scholars of *usool* and the scholars of *fiqh*. In the usage of the scholars of

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[28] *An-Nihaayah* by Ibnul-Atheer 2/409 and *Lisaanul-'Arab,* 17/89.

[29] Muslim recorded it.

hadeeth, it is that which is narrated from the Prophet (*sallallaahu 'alayhi wa sallam*) from statements, actions, tacit approvals, physical descriptions, or history; it is the same if it was before his being commissioned with Prophethood or after.[30]

Whereas in the usage of the scholars of *usool, as-Sunnah* is applied to that which is transmitted from the Prophet (*sallallaahu 'alayhi wa sallam*), but it has not been textualized in the Mighty Book. Rather, it has only been textualized by way of him (*sallallaahu 'alayhi wa sallam*) as a clarification for that which was first (mentioned) in the Book.[31]

The term, *'as-Sunnah,'* is also applied, in the usage of the *Fuqahaa'* (jurists), to that which is not compulsory. So it is said: "This thing is a *Sunnah,*" meaning: It is not obligatory (*fardh*), nor is it compulsory (*waajib*), nor is it prohibited or disliked.[32]

However, the term *'as-Sunnah,'* according to many of the *Salaf,* is broader than that. Hence, they mean by the word *'as-Sunnah,'* a meaning which is broader than its meaning according to the scholars of *hadeeth,* the scholars of *usool,* and the *Fuqahaa'*. They mean by the term *'as-Sunnah'*: correspondance with the Book and the *Sunnah* of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and (that of) his Companions, whether it is in affairs of belief or acts of worship; and that which opposes it is innovation.

So it is said: "So and so is upon the *Sunnah,*" if his actions correspond with the Book of Allaah and the *Sunnah* of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*). And it is said: "So and so is upon *bid'ah*

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[30] *Qawaa'id At-Tahdeeth* by Al-Qaasimee, pg.64.
[31] See: *Usool Al-Ahkaam* by Al-Aamadee, 1/169.
[32] See: *Sharh Al-Kawkab Al-Muneer,* 2/160.

(innovation)," if his action opposes the Book and the *Sunnah* or one of the two.

Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* said: "The term, *'as-Sunnah,'* in the speech of the *Salaf,* comprises the *Sunnah* in acts of worship and in beliefs, even though many of those who compiled works concerning the *Sunnah* intended (by that) speech regarding the beliefs.[33] He also said in *Al-Hamawiyyah*: "The *Sunnah* is that which Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) was upon in beliefs and objectives, actions, and statements."[34]

Ibn Rajab, *rahimahullaah,* said: "Many of the later scholars particularize *as-Sunnah* to that which is connected to beliefs because it is the foundational principle of the religion and the one who opposes it is in great danger."[35]

I say: When the term *'As-Sunnah'* is applied in the field of beliefs, then what is intended by it is none other than the religion in totality, and not what the scholars of *hadeeth,* the scholars of *usool,* and the scholars of *fiqh* apply it to.

Ibn Rajab also said: "The *Sunnah* is the traversed way. So that comprises clinging to that which the Prophet (*sallallaahu 'alayhi wa sallam*) and his rightly guided successors were upon from beliefs, actions, and statements."[36]

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[33] *Al-Amr bil-Ma'foof wan-Nahy anil-Munkar,* pg. 77.

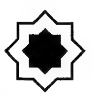
[34] *Al-Hamawiyyah,* pg. 2.

[35] *Jaami' al'Uloom wal-Hikm,* pg. 249.

Due to this, many books have been written in this vein with the title *As-Sunnah.* Such as, *As-Sunnah* by Imaam Ahmad, *As-Sunnah* by Abu Daawood As-Sijistaanee, *As-Sunnah* by Ibn Abee 'Aasim, *As-Sunnah* by 'Abdullaah Ibn al-Imaam Ahmad, *As-Sunnah* by Ibn Abee Haatim Ar-Raazee, and others.

[36] *Jaami' al'Uloom wal-Hikm,* pg. 262.

1 What Is Meant by *As-Sunnah*



Lesson Two: The Legislative Names for *Ahlus-Sunnah wal-Jamaa'ah*

The people who are of a particular thing are the most distinguished of the people regarding it. It is said in the language: *Ahlur-Rajul* (a man's family) are the most distinguished of the people to him (i.e. the man); *Ahlul-Bayt* (people of the household) are the ones who live in it; *Ahlul-Islaam* are the ones who take it as a religion; *Ahlul-Madh-hab* (the people of the *madh-hab*) are the ones who take the *madh-hab* as their *deen*. So the meaning of '*Ahlus-Sunnah*' is the people who are the most distinguished by it and those who cling to it the most and follow it the most in statements, actions, and beliefs.

This term became an applied legislative terminology, and what was intended by it was one of two meanings:

- **The First Meaning:** This is a general meaning; entering into it is all who ascribe to *al-Islaam*, with the exception of the *Raafidhah*.

- **The Second Meaning:** This meaning is more specific and is more restricted than the general meaning. What is intended by it is the people of the pure *Sunnah*, unadulterated from innovations. Excluded by it are the rest of the people of desires and innovations, such as the *Khawaarij*, the *Jahmiyyah* the *Murji'ah*, the *Shee'ah*, and other than them from the people of innovations.

Shaykhul-Islaam (Ibn Taymiyyah) said:

> What is intended by the term *'Ahlus-Sunnah,'* from the most affirmed of the three opposing views, is that that which enters into it are all of the groups with the exception of the *Raafidhah*. And perhaps what is intended by it are the People of *Hadeeth* and the unadulterated *Sunnah*. So none enters into it except the one who affirms for Allaah the Exalted the attributes (that are befitting for Him); says that the Qur'aan is not created and that Allaah will be seen in the Hereafter; affirms the *qadr;* and other than that from the affairs which are well known with *Ahlul-Hadeeth was-Sunnah*."[37]

Hence, *Ahlus-Sunnah* are the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) because they took directly from him the principles of beliefs as well as the affairs of worship. So they are the most knowledgeable of the creation concerning the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and better in terms of following it than those who came after them. *Ahlus-Sunnah,* as well, are those who followed them in goodness, treading in their footsteps within every time and place; and at the head of them are the People of *Hadeeth* and Narrations (*Ahlul-Hadeeth wal-Athar*).

Once this title, *Ahlus-Sunnah,* is applied to the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and those who followed in that which they were upon from guidance, then the (other) groups are removed from this classification. However, consideration is given to the realities and not to (mere) claims. When innovations spread in Islam and the groups of deviation became numerous, every one of them took to calling to their innovations and desires while outwardly ascribing to *al-*

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[37] *Minhaaj As-Sunnah,* 2/163.

Islaam. It then became incumbent for the people of the truth to be known by legislative terms which distinguished them from the people of innovations and deviations in *'aqeedah*. So at that time, their legislative names, which were derived from *al-Islaam*, became manifest. So from their names are: *Ahlus-Sunnah wal-Jamaa'ah* (the People of the *Sunnah* and the Main Body), *Al-Firqatun-Naajiyah* (the Saved Sect), *At-Taa'ifatul-Mansoorah* (the Victorious Group), *Ahlul-Hadeeth wal-Athar* (the People of *Hadeeth* and Narrations) and *As-Salafiyyoon* (the *Salafees*).

It becomes apparent to the one who reflects upon their names that all of them indicate *al-Islaam*. Some of them (names) are affirmed (*Ahlus-Sunnah*) by the text while others are given due to their true and correct actualization of *al-Islaam*.

This is as opposed to the names and titles of the people of innovation. For their names and titles are either derived from individuals, such as the *Jahmiyyah* being ascribed to al-Jahm Ibn Safwaan, the *Zaydiyyah* (*Shee'ah*) being ascribed to Zayd Ibn 'Alee Ibn Husayn, the *Kullaabiyyah* being ascribed to 'Abdullaah Ibn Kullaab, the *Karaamiyyah* being ascribed to Muhammad Ibn Karraam, and the *Ash'ariyyah* being ascribed to Abul-Hasan Al-Ash'aree; or they are an ascription to titles derived from the foundation of their innovation, such as the (title of the) *Raafidhah* (Rejecters) due to their rejection of Zayd Ibn 'Alee or due to their rejection of the leadership of the two Shaykhs (Abu Bakr and 'Umar), and the *An-Nawaasib* (those who display enmity) due to their display of enmity for *Ahlul-Bayt* [the family of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*)], and the *Qadariyyah* due to their speech concerning the *qadr*, the *Soofiyyah* due to their wearing woolen garments, the *Baatiniyyah* due to their assertion that the texts have an apparent meaning (*dhaahir*) and a hidden meaning (*baatin*), the *Murji'ah* due to their *irjaa'* (hoping) that actions are not from *Eemaan*; or these titles are based upon the reason for their departure from the *'aqeedah* of the Muslims and their

jamaa'ah, such as the *Khawaarij* due to their *khurooj* (rebellion) against the leader of the believers 'Alee Ibn Abee Taalib, *radhiyyallaahu 'anhu,* or the *Mu'tazilah* due to the withdrawal (*i'tizaal*) of their leader, Waasil Ibn 'Ataa' from the gathering of al-Hasan Al-Basree.[38]

The Shaykh, Bakr Abu Zayd said:

> When those groups appeared, ascribing to *al-Islaam* while they actually originated from the division of the Muslims, then their legislative names came about so that the body of Muslims could distinguish them and negate division and (following of) desires from them. [As for the people of the *Sunnah*] whatsoever they may have from names which have been affirmed for them by a legislative origin: (such as) the *Jamaa'ah, Al-Firqatun-Naajiyah* (the Saved-Sect), the Victorious Group; or by way of their clinging to the *Sunan* in the face of the people of innovations—All of this links them to the origin or beginning; so they are called: *As-Salaf, Ahlul-Hadeeth, Ahlul-Athar,* and *Ahlus-Sunnah wal-Jamaa'ah.* These legislative names differ with any title ascribed to another sect from a number of perspectives:

❁ **The First:** That they are an ascription which has not been detached from the Islamic nation, even for a second, since its inception upon the methodology of Prophethood. So they (the names) unite all of the Muslims upon the path of the first generation and those who take them as an example in taking their knowledge and their path of understanding, by way of calling to it and restricting the term, the saved sect, in (the name): *Ahlus-Sunnah wal-Jamaa'ah*—they are the people of this methodology. And it will not cease to remain until the Day of

[38] See: *Mawqif Ahlis-Sunnah wal-Jamaa'ah Min Ahlil-Ahwaa wal-Bida'* by the noble Dr. Ibraheem Ar-Ruhaylee, 1/45-46. It is a magnificent book in its topic.

Resurrection based upon his (*sallallaahu 'alayhi wa sallam*) saying: **"There will not cease to be from my *Ummah*, a group victorious upon the Truth."**[39]

- **The Second:** That they (the names) embody all of *al-Islaam*: the Book and the *Sunnah*. So they are not distinguished by a characteristic which opposes the Book and the *Sunnah,* neither by addition nor by diminution.

- **The Third:** That they are titles, which from them, is that which is affirmed in the Book and the *Sunnah,* and from them is that which does not come up except in opposition to the people of desires and opposition to the deviant sects, to refute their innovation and to distinguish (the people of the truth) from them, and to avoid intermingling with them. So when innovation became prevalent, they were distinguished by the term *'as-Sunnah'* (*Ahlus-Sunnah*). And when people ruled by opinion they (*Ahlus-Sunnah*) were distinguished by the term *'al-Hadeeth wal-Athar.'* When innovations and desires spread in matters of differing they were distinguished by the guidance of the *Salaf* etc...

- **The Fourth:** That the tie of *al-Walaa' wal-Baraa* (affection and aversion) and *al-Muwaalah* and *al-Mu'aadah* (friendship and enmity) for the sake of their religion is based upon *al-Islaam* and is not based upon characterization by a particular name, nor is it by a mere characteristic. It is only based upon the Book and the *Sunnah,* nothing else.[40]

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[39] Muslim 6/52-53, Abu Daawood 2/202.

[40] Corresponding with the understanding of the *Salaf.*

❁ **The Fifth:** That these titles do not call them to fanaticism for any individual other than the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

❁ **The Sixth:** that these titles do not lead to innovation, disobedience, or tribalism for a specific individual or a specific party..."[41]

Let us begin briefly defining the titles of *Ahlus-Sunnah wal-Jamaa'ah*:

1. ***Ahlus-Sunnah wal-Jamaa'ah***: This name is from the famous names which *Ahlus-Sunnah* is known by. It is applied in conjunction with *as-Sunnah*. So it is said: *"Ahlus-Sunnah wal-Jamaa'ah."* And it may come singularly, so that it is said: *"Ahlus-Sunnah"* and it is said: *"Ahlul-Jamaa'ah"*; and it (the latter) is used infrequently. That which is more commonly used is coupling it with *'as-Sunnah.'* Ibn Taymiyyah, *rahimahullaah,* said: "The *Sunnah* is linked to unity just as innovation is linked to separation. So it is said: *"Ahlus-Sunnah wal-Jamaa'ah"* (the People of the *Sunnah* and the *Jamaa'ah*), just as it is said: *"Ahlul-Bid'ah wal-Firqah"* (the People of Innovation and Division).[42] And from the reasons for them being called by this name, *Ahlus-Sunnah wal-Jamaa'ah,* is that they are distinguished by two magnificent characteristics:

    i. Their clinging to the *Sunnah* of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) to the point that they became its people, as opposed to the rest of the groups. Because they cling to their opinions, their desires, and the statements of their leaders, they are not ascribed to

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[41] *Hukm Al-Intimaa' Ilaa al-Firaq wa-Ahzaab wal -Jamaa'aatul-Islamiyyah,* pg. 21.

[42] *Al-Istiqaamah,* 1/42.

the *Sunnah*. They are only ascribed to their innovations, their leaders, or their actions as has preceded.

ii. They are the people of the *jamaa'ah* due to their being united upon the truth and their not being disunited, as opposed to the other groups, for they are not united upon truth. They only follow their desires; so no truth unties them. Shaykhul-Islaam said in defining *Ahlus-Sunnah*: "They cling to the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and that which the first and foremost ones, from the *Muhaajiroon*, the *Ansaar*, and those who followed them in goodness, agreed upon."[43]

2. ***Ahlul-Hadeeth*** (the People of *Hadeeth*)**:** From the names which *Ahlus-Sunnah wal-Jamaa'ah* are called by is, '*Ahlul-Hadeeth*.' This has appeared frequently in the speech of many of the Imaams, such as Shaykhul-Islaam Ibn Taymiyyah and others from the people of knowledge before him and after him. They mention *Ahlul-Hadeeth* and *Ahlus-Sunnah*, clarifying their beliefs and not differentiating the two usages. So here we have Imaam As-Saaboonee saying in his (book of) '*aqeedah*: "Indeed the *Ashaabul-Hadeeth* who cling to the Book and the *Sunnah*, may Allaah preserve the living from amongst them and have mercy upon the dead from amongst them, testify to the uniqueness of Allaah the Exalted and to the Messengership and Prophethood of the Messenger (*sallallaahu 'alayhi wa sallam*)...," up to the point wherein he said: "Allaah has given refuge to *Ahlus-Sunnah* (shielding them) from *at-tahreef* (distortion), *at-takyeef* (questioning the how-ness of Allaah's Attributes), and *at-tashbeeh*

[43] *Majmoo' Al-Fataawaa*, 2/375.

(likening Allaah to His Creation). He has favoured them with cognizance and comprehension."[44]

Shaykhul-Islaam Ibn Taymiyyah said: "The *madh-hab* of the *Salaf, Ahlul-Hadeeth was-Sunnah wal-Jamaa'ah...*"[45] So that which is intended by (the term) '*Ahlul-Hadeeth*' in the books of beliefs of the *Salaf* is that they are *Ahlus-Sunnah*. He also said: "We do not mean, by *Ahlul-Hadeeth*, those who stop short at its traditions, books, or narrations. Rather, we mean by them (*Ahlul-Hadeeth*), every person who actualizes its preservation, its knowledge, and its understanding, outwardly and inwardly; and (also) follows it outwardly and inwardly. Likewise, (the term) *Ahlul-Qur'aan*."[46]

3. ***Al-Athariyyah or Ahlul-Athar*** (the People of Narrations): Many of the people of knowledge use this title meaning thereby, *Ahlus-Sunnah wal-Hadeeth*. Ibn Abu Haatim Ar-Raazee said: "Our *madh-hab* and that which we choose as a way, is following the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), his companions, and the *Taabi'een*, clinging to the *madh-hab* of *Ahlul-Athar*, such as Abu 'Abdullaah Ahmad Ibn Hanbal."[47] He said in another place: "The sign of the people of innovations is the fighting of *Ahlul-Athar*. The sign of the heretics (*az-zanaadiqah*) is their calling *Ahlus-Sunnah, 'Hashawiyyah'* (the worthless ones). The sign of the *Qadariyyah* is their calling *Ahlul-Athar, 'Mujabbirah'* (people who believe that man has no free will). The sign of the *Murji'ah* is their calling *Ahlus-Sunnah, 'Mukhaalifah'* (opposers) and '*Nuqsaanaiyyah*' (those who fell short). The sign of the *Raafidhah* is their calling *Ahlus-Sunnah, 'Naasibah'* (those who

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[44] *'Aqeedatus-Salaf wa Ashaabil-Hadeeth,* pg. 423.

[45] *Dara' Ta'aarudh al-'Aql wan-Naql,* 1/203.

[46] *Majmoo' al-Fataawaa,* 4/95.

[47] *Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah,* 1/179.

have enmity for the household of the Prophet, *sallallaahu 'alayhi wa sallam*)"[48] This (using the title *al-Athariyyah* or *Ahlul-Athar*) has come within the speech of many of the Imaams, such as Abu Nasr As-Sijzee, Ibn Taymiyyah, as-Safaareenee and other than them from the people of knowledge.[49] They named them (*Ahlus-Sunnah*) with that ascription to *al-Athar* (the narrations); and within the legislative usage *al-athar* is a synonym for *al-hadeeth*.

The meaning of *Ahlul-Athar*, as As-Safaareenee said, is: "Those who only take their *'aqeedah* from that which has been narrated from Allaah, Majestic is His status, in His book or in the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*), or that which is affirmed and is authentically reported from the *Salafus-Saalih*: the noble Companions and their dignified followers..."[50] (*Ahlul-Athar*) has the meaning of *Ahlus-Sunnah*, within the application of the *Salaf*.[51]

❁ ***Al-Firqatun-Naajiyah*** (the Saved Sect): Meaning, saved from the fire since the Prophet (*sallallaahu 'alayhi wa sallam*) excluded them when he mentioned the groups and said: "All of them in the fire except one." Meaning (one) is not in the fire.[52] The Shaykh, al-Haafidh al-Hakamee said in *Ma'aarij al-Qubool*:[53] "The truthful one, the one who is believed [i.e. the Prophet (*sallallaahu 'alayhi wa sallam*)] has informed us that the saved sect is those who are upon what he and his Companions were upon."

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[48] *Sharh Usool I'tiqaad Ahlus-Sunnah wal-Jamaa'ah*, 1/179.

[49] See: *Wasitiyah Ahlus-Sunnah Baynal-Firaq*, pg. 119.

[50] *Lawaami' Al-Anwaar*, 1/64

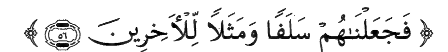
[51] See: *Wasitiyyah Ahlus-Sunnah Bayna Al-Firaq*, pg. 119

[52] This is derived from his (*sallallaahu 'alayhi wa sallam*) statement: "Indeed my nation will be divided into 73 groups; all of them in the fire except one. And it is the *jamaa'ah*." And in another narration: "That which I and my Companions are upon." *Saheeh Muslim*, No. 976.

[53] 1/19.

- ***At-Taa'ifatul-Mansoorah*** (the Victorious Group): This title is taken from his (*sallallaahu 'alayhi wa sallam*) statement within the *hadeeth* of al-Mugeerah Ibn Shu'bah, *radhiyyallaahu 'anhu:* "There will not cease to be a group from my *Ummah* those who are victorious, up until the command of Allaah comes while they are victorious."[54]

- ***As-Salafiyyah or As-Salafiyyoon*** (the Salafees): This is an ascription to the *Salaf*. And the *Salaf*, in the language, is plural for *Saalif*; and *As-Saalif* is the one who precedes another. *As-Salaf Al-Jamaa'ah* are those who have preceded. From that is His, the Mighty and Majestic, statement:

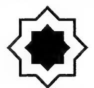


And We made them a precedent [as a lesson for those coming after them], and an example to later generations.
[Sooratuz-Zukhruf, 43:56]

Al-Baghawee said in explanation of this verse: "The *Salaf* are those forefathers who have preceded." So (He is saying): We have made them as predecessors so that the later ones may be exhorted by them (their actions)." Ibnul-Atheer said: "The *Salaf* of a person is he who has preceded him by death from his forefathers and relatives. Due to this, the first generations from the *Tabi'een* are called *As-Salafus-Saalih*." This is its usage in the language. As for its legislative usage, then what is intended by *As-Salafus-Saalih*? What is their methodology in *'aqeedah?* And what are the most prominent traits of their methodology? This is

[54] He has erred, who differentiates between the victorious group and the saved sect, for they are the same thing.

what we shall come to know, if Allaah wills, within the following lessons.



Lesson Three: What Is Intended by *As-Salaf*

We have mentioned previously the linguistic definition of *'as-Salaf.'* As for the intended meaning of *'as-Salaf'* in its legislative usage, then that has been differed over. The difference is divided into a number of statements. The most important of them are:

1. That they are the Companions only.
2. That they are the Companions and the *Taabi'oon.*
3. That they are the Companions, the *Taabi'oon,* and the successors of the *Taabi'oon.*
4. That the *Salaf* are those who were from the first 500 (years). The proponents of this statement claim that it is a *madh-hab* which is restricted to a specific time period, not transcendent; then the Islamic ideology was formulated thereafter at the hands of its men.

So, is this time specification sufficient in restricting the understanding of the *Salaf*? If we were to say that what is intended by *'Salaf,'* as far as time is concerned, is the three virtuous generations based upon the *ahaadeeth* which have come specifying the three virtuous generation, then do we consider *everyone* who lived in these generation to be from the *Salaf* whose example is to be followed?

There is no doubt that this is incorrect and that the response to this question is in the negative, for many sects and groups have sprung forth within this time period. So the aforementioned time specification is not

acceptable in restricting the term '*as-Salaf*.' Rather, it is compulsory that the ideology which corresponds with the Book and the *Sunnah* be attached to the term (*as-Salaf*). For him whose ideology contradicts the Book and the *Sunnah*, he is not *Salafee*, even if he lived amongst the Companions and the *Taabi'een*.[55]

Hence, if someone were to be in this time period, it would not be sufficient to rule upon him that he is upon the *madh-hab* of the *Salaf* if he does not correspond with the Book and the *Sunnah* in his statements and actions, being one who follows and not one who innovates. Due to this, many of the scholars restrict this legislative usage by using the term '*As-Salafus-Saalih*' (the **Righteous** Predecessors). Imaam As-Safaareenee said:

> That which is intended by the *madh-hab* of the *Salaf* is that which the noble Companions, may Allaah's pleasure be upon them, were upon. Likewise, those eminent ones who followed them in goodness, (then) those who followed them, and the Imaams of the religion whose leaderships have been attested and recognized, whose status is great in the religion, and whose speech has been taken by the people after them. As opposed to other predecessors who have been accused of innovation or are known by a nickname stemming from a disease (which they have), such as the *Khawaarij*, the *Rawaafidh*, the *Qadariyyah*, the *Murji'ah*, the *Jabbariyyah*, the *Jahmiyyah*, the *Mu'tazilah*, the *Karaamiyyah*, and their likes.[56]

This Imaam has intentionally restricted the *Salaf*, who are taken as examples, to being those whose leaderships are attested and who have

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[55] See: *Wasitiyyah Ahlus-Sunnah Baynal-Firaq* by the Doctor, Muhammad Bakareem, pgs. 96–101, with slight change in wording. It is a magnificent book.

[56] *Lamaami' Al-Anwaar*, 1/20.

not been accused of innovation. Therefore, not every *Salaf* is taken as an example. Only those elite ones from: the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), the Imaam's from the *Taabi'oon,* and those who followed them are role models and examples—those for whom good has been attested and those who are recognized for their clinging to the *Sunnah,* their leadership therein, and their avoiding innovation and warning against it. Allaah has ordered us to follow the path of the Companions of His Messenger (*sallallaahu 'alayhi wa sallam*), to follow their footsteps, and to traverse upon their methodology. He, the Mighty and Majestic, has said:

﴿ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

...And follow the path of him who turns to Me...

[Sooratul-Luqmaan, 31:15]

Imaam Ibnul-Qayyim said: "Every one of the Companions returns to Allaah; therefore, it is obligatory to follow their path and statements. And their beliefs are from the greatest [aspects] of their path."[57]

Allaah is pleased with them (the *Salaf*) and those who followed them in goodness. The Most High has said:

﴿ وَٱلسَّـٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَـٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَـٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّـٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَـٰرُ خَـٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

And the first to embrace Islam of the Muhaajiroon [those who migrated from Makkah to Al-Madinah] and the Ansaar [the citizens of Al-Madinah who helped and gave aid to the Muhaajiroon] and also

[57] *I'laam Al-Muwaqi'een,* 4/120.

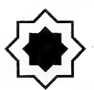
those who followed them exactly [in Faith]. Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success.

[Sooratut-Tawbah, 9:100]

Hence, it is not at all an innovation to refer to *Ahlus-Sunnah* as the *Salafiyyoon*. Rather, the legislative usage of *'as-Salaf'* corresponds completely with the legislative usage of *'Ahlus-Sunnah wal-Jamaa'ah.'* That is ascertained by contemplating upon the consensus of all of the linguists regarding the Companions. For they (the Companions) are the *Salaf* and they are *Ahlus-Sunnah wal-Jamaa'ah*.[58] So just as it is correct for us to say: "*Sunnee,*" as an ascription to *Ahlus-Sunnah,* it is also correct for us to say: "*Salafee,*" as an ascription to the *Salaf*; there is no difference. For after the appearance of groups and the occurrence of splitting, the meaning of *'as-Salaf'* became applicable to he who preserves soundness of the *'aqeedah,* the methodology according to the understanding of the Companions and the virtuous generations. This legislative usage (of the term) *'as-Salaf'* is synonymous with the other legislative names of *Ahlus-Sunnah wal-Jamaa'ah.*

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[58] *Mawqif Ahlis-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'*, 1/63.



Lesson Four: The Obligation of Openingly Manifesting the *Madh-hab* of the *Salaf*

The Messenger (*sallallaahu 'alayhi wa sallam*) said: **"It is upon you to follow my *Sunnah* and the *Sunnah* of the Rightly guided *Khulafaa'*. Cling to it and bite onto it with the molar teeth. And beware of newly invented affairs. For every newly invented matter is an innovation and every innovation is misguidance."**[59]

And he (*sallallaahu 'alayhi wa sallam*) said in description of the saved sect when it was asked of him: "Who is it O Messenger of Allaah?" (He said): **"That which I and my companions are upon."**[60]

Ibn Mas'ood, *radhiyyallaahu 'anhu,* said:

> Whoever is a follower then let him be a follower of one who has already died: they are the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*). They were the best of this *Ummah,* the most righteous of them in heart, the deepest of them in terms of knowledge, and the most straightforward—a people whom Allaah has chosen to accompany his Prophet (*sallallaahu 'alayhi*

[59] Recorded by Ahmad, Abu Daawood, Ibn Maajah, Ad-Daarimee, Ibn Hibbaan and others; and it is an authentic *hadeeth* (*saheeh*).

[60] *Saheeh Muslim,* No. 976.

wa sallam) and to convey His religion. So imitate their characteristics and ways, for they were upon upright guidance.[61]

Imaam Ahmad said: "The foundations of the *Sunnah* according to us are: clinging to that which the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) were upon, taking them as an example, and avoiding innovation."[62]

The Imaams of the *Sunnah* and its Scholars continue, generation after generation, to call to following the *Salafus-Saalih*, taking them as an example, and traversing upon their path. *Ahlus-Sunnah* continue to use as an evidence for their religion and beliefs in that which has come in the Book of Allaah and that which has been authentically narrated from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And if (the affair is) not found within them, then (they find it) in that which has been affirmed from the *Salaf As-Saalih*: the Companions, the *Taabi'oon* and the successors of the *Taabi'oon* whose leadership in the *Sunnah* is recognized.

Ibn Katheer said in his explanation of the verse:

﴿ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ﴾

"...and then he rose [istawaa] over the throne."
[Sooratul-A'raaf, 7:54]

"The people have very many statements concerning this. This is not the place to go in-depth concerning them. In this case the *madh-hab* of the *Salafus-Saalih* is to be traversed upon, (such as) Maalik, al-Awzaa'ee, Ath-

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[61] Al-Baghawee, *Sharhus-Sunnah*, 1/214.

[62] Al-Laalikaa'ee, *Sharh Usool I'tiqaad Ahlis-Sunnah*.

Thawree, Al-Layth Ibn Sa'd, Ash-Shaafi'ee, Ahmad Ibn Hanbal, and Ishaaq..."[63]

Ibn Abil-'Izz al-Hanafee, the explainer of *at-Tahaawiyyah,* said: "I loved that I should explain it (i.e. *Tahaawiyyah*) traversing upon the path of the *Salaf* in their phraseology and imitating their way and depending upon them in hopes that I be counted amongst their followers and enter into their ranks.[64]

Imaam adh-Dhahabee said in the introduction to his magnificent book *Al-'Uloo lil-'Alee Al-Ghaffaar*:

> Indeed you love, O slave of Allaah, equity; therefore, stop at the texts of the Qur'aan and the *Sunan*. Then look into that which the Companions, the *Taabi'oon,* and the Imaams of *tafseer* have said concerning this verse; likewise, that which they have reported from the *madhaahib* of the *Salaf,* so that either you may speak with knowledge or you may be silent with forbearance.[65]

So *Ahlus-Sunnah* is in need of openly manifesting the *madh-hab* of the *Salafus-Saalih,* which no one doubts that they are the people of the *Sunnah,* well-known for it (the *Sunnah*). They need to manifest that due to what the generations of the people of innovation and opposition have brought forth. For those groups and sects have exited (the realm of the truth) while they, meaning the companions of these groups, deem that they are upon the truth and that they are the saved sect; and they seek to use as evidence for their statements and their *madhaahib,* the texts of the

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[63] *Tafseer Ibn Katheer,* 2/422.

[64] *Sharh Al-'Aqeedah At-Tahawiyyah,* pg. 74.

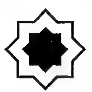
[65] *Al-'Uloo lil-'Alee Al-Ghaffaar,* pg. 16. Also, look to that which has been mentioned in the book, *Wasitiyyah Ahlis-Sunnah Baynal-Firaq,* written by the noble Doctor, Muhammad Ibn Kareem Muhammad Ibn 'Abdullaah, pg. 102–105.

Book and the *Sunnah*. They subject them to their opinions and distort them from that which their apparent meanings actually indicate whilst claiming that they are following the Book and the *Sunnah*. Perhaps they confuse many of the common people.

So the people are in need of openly manifesting the *madh-hab* of the *Salaf* and clarifying it. Due to this, the people of knowledge from the Imaams were diligent in clarifying that that which they mention from issues of beliefs are the statements of those who preceded them from the Imaams of the *Salaf*: from the Companions, the *Taabi'oon*, and their followers, so that it may be known that whatever opposes them (i.e. the issues of beliefs that come from the statements of the Imaams of the *Salaf*, Companions, etc.), was not their statement and not from their guidance; and that it was from the statements of the people of innovation and opposition.[66]

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[66] See: *Wasitiyyah Ahlis-Sunnah Baynal-Firaq*, pg. 105–106, with slight change in the wording.



Lesson Five: The Permissibility of Ascribing to the *Salaf* and Being Named with *As-Salafiyyah*

From that which is known is that the *da'wah* of following the *Salaf* or the *da'wah* to *as-Salafiyyah* is none other than the *da'wah* to the true Islam and to the unadulterated *Sunnah*. It is the *da'wah* to returning to Islam as it was revealed to the Prophet (*sallallaahu 'alayhi wa sallam*) and as his noble Companions, may Allaah's pleasure be upon them, received it from him.

So there is no doubt that this *da'wah* is a true *da'wah* and that ascription to it is correct. The Imaams of Islam from *Ahlus-Sunnah* were effective in calling to the *Sunnah*, returning to the path of the *Salaf* and their methodology, and taking them as an example. From these Imaams is the Imaam of *Ahlus-Sunnah wal-Jamaa'ah*, Imaam Ahmad Ibn Hanbal and also Imaam Abu Bakr Muhammad Ibn Ishaaq Ibn Khuzaymah, Imaam Abu Bakr Muhammad Ibn Husayn al-Aajuree, Imaam Abu 'Abdullaah Ibn Battah Al-'Ukbaree, Imaam Abul-Qaasim Ismaa'eel Ibn Muhammad Al-Asbahaanee, then Shaykhul-Islaam Ibn Taymiyyah and his pupil Imaam Ibnul-Qayyim, then Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab and the Imaams of the *da'wah* after him.

From that which has led to the appearance of the *Salafee* movement throughout history, is the taking of the principles of the religion and *'aqeedah* from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and the history of the *Salafus-Saalih*: the Companions, the *Taabi'oon*, and those who followed them from the three

generations, for whom goodness has been attested and who have opposed every innovative wave which departs from these principles.

When that is known, then we return to the topic (of the chapter) and it is: "The Permissibility of Ascribing to the *Salaf* and Being Named with *As-Salafiyyah.*" Shaykhul-Islaam Ibn Taymiyyah said: "There is no blame upon one who outwardly manifests, ascribes himself, and attributes himself to the *madh-hab* of the *Salaf.* Rather, it is obligatory to accept that from him by concensus. For the way of the *madh-hab* of the *Salaf* is nothing but the truth."[67]

As-Sam'aanee said in *Al-Ansaab:*[68] "*As-Salafee* السَلَفي with a *fat-hah* on the *Seen* and the *Laam* and at the end, attached to the *Faa'*, there is this [*Yaa'* of ascription] ascribing to the *Salaf* and taking to their *madhaahib* based upon that which was heard from them." Ibnul-Atheer said, commenting upon the preceding speech of As-San'aanee: "And a group is known by it [the *Salafees*]."

Shaykhul-Islaam Ibn Taymiyyah applied the term *'as-Salafiyyah'* in some of his writings to those who spoke with the statements of the *Salaf* concerning Allaah being above His creation.[69] Adh-Dhahabee, *rahimahullaah,* said in *As-Siyar*: "So that which the preserver is in need of is that he is fearful (of Allaah), is intelligent, and is a *Salafee.*"[70] He, *rahimahullaah,* also said in *As-Siyar,* concerning Ad-Daaraqutnee, *rahimahullaah*: "The man never entered into theological rhetoric or argumentation nor was he known for that. Rather, he was a *Salafee.*"[71]

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[67] *Majmoo Al-Fataawaa,* 4/149.

[68] *Al-Ansaab, 3/273.*

[69] Just as a number of the scholars have applied it. See: *Bayaan Talbees Al-Jahmiyyah,* 1/122 and *Dara' Ta'aadh Al'Aql wan-Naql,* 7/134 and 7/207.

[70] *As-Siyar,* 12/380.

[71] *As-Siyar,* 6/457.

I say: In our present time the eminent scholars known for clinging to the *Sunnah* and defending it have applied this ascription and this appellation, such as Shaykh 'Abdur-Rahmaan Al-Mu'allamee, *rahimahullaah,* (d. 1386H.) in his book, *Al-Qaa'id Ilaa Tas-heeh Al-'Aqaa'id* and the Shaykh, the Imaam, the scholar, the example, 'Abdul-'Azeez Bin 'Abdullaah Bin Baaz, *rahimahullaah,* in his treatise, *Tanbeehaat Haammah 'Alaa Maa Katabahu Muhammad 'Alee as-Saaboonee fee Sifaatillaah 'Azza wa Jal.*

Shaykh 'Abdul-'Azeez, *rahimahullaah,* was asked this question: "What do you say about one who is referred to as *'as-Salafee'* and *'al-Atharee'*? Is this a *tazkiyah*?" He, *rahimahullaah,* responded: "If he is truthful that he is an *Atharee* (one who follows the narrations) or a *Salafee,* then there is no harm in it. (This is) a *tazkiyah* which is inevitable; a *tazkiyah* that is obligatory."[72]

The Shaykh, the scholar, the *'Allaamah,* Muhammad Naasirud-Deen al-Albaanee, *rahimahullaah,* (also mentioned it) in his book, *Mukhtasar al-'Uloo,* in his introduction to *Sharh al-'Aqeedah at-Tahaawiyyah,* and in his book *at-Tawassul.*

Likewise, the Shaykh, the *'Allaamah,* Saalih Ibn Fawzaan Al-Fawzaan (mentioned it) in *Al-Ajwibah Al-Mufeedah,* wherein he was asked: "What is *As-Salafiyyah*? And is it obligatory to traverse upon its methodology and cling to it?" He said: "*As-Salafiyyah* is traversing upon the methodology of the *Salaf,* from the Companions, the Taabi'oon and the virtuous generations in the *'aqeedah,* understanding, and manners. It is obligatory upon the Muslim to traverse upon this methodology."[73]

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[72] From a lecture entitled: "Haqqul-Muslim" delivered in At-Taa'if.

[73] *Al-Ajwibah Al-Mufeedah,* pg. 103.

From them as well, is the noble Shaykh, 'Alee Ibn Naasir Faqeehee in his book, *Al-Fat-h Al-Bayyin Bir-Radd 'Alaa Naqd 'Abdullaah al-Ghamaaree li-Kitaab al-Arba'een.* These noble ones from the people of knowledge and other than them did not see any harm in applying the term *Salafee, as-Salafiyyah* or *as-Salafiyyoon* if the intention by that is the one who traversed upon the methodology and way of the *Salaf.*

Some of the modern writers, from those who have written concerning the Islamic *madhaahib,* considered *as-Salafiyyoon,* following those who came before them from the Imaams, to be a distinct group that is known by this name, such as Muhammad Abu Zahrah, Mustafaa As-Shak'ah, Muhammad Ibn Sa'eed al-Bootee and others. Also, they (erroneously) pointed out the historical evolution of this group: that it extends from the school of Ahmad Ibn Hanbal and was revived during the period of Ibn Taymiyyah (then) Muhammad Ibn 'Abdul-Wahhaab. They asserted that the *Salafiyyoon* are the ones who have applied this term to themselves.

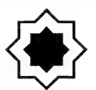
From them is he who considers the *Salafee madh-hab* to be a phase and not an Islamic *madh-hab,* such as Dr. Muhammad Sa'eed Ramadhaan al-Bootee.

Whether it is correct that those callers to returning to the *madh-hab* of the *Salaf* are the ones who applied this term to themselves or others applied it to them and they became known by it, none of the Imaams of the past from *Ahlus-Sunnah* or those who followed them upon their methodology up until this present time of ours has repudiated them for that or disavowed the application of this term to them. The least that can be said concerning the permissibility of using this name and ascribing to it is that it is a legislative usage, and there is no contesting this.[74]

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[74] See: *Wasitiyyah Ahlus-Sunnah Baynal-Firaq,* with a slight variation in the wording.

Moreover, consideration is to be given to the realities and the meanings and not to the (mere) terminology, and it has preceded from the meanings, that which proves that what is intended by that is the one who traversed upon the methodology of the *Salafus-Saalih* and followed their way. So there is not the least bit of difference between naming with *As-Salafiyyah* or with *Ahlus-Sunnah,* as has been mentioned.



Lesson Six:
Mentioning Some of the Evidences Which Prove the Obligation of Following the *Salafus-Saalih* and Clinging to Their *Madh-hab*

Allaah the Exalted has said:

﴿ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴾

...and follow the path of him who turns to Me...
[Sooratul-Luqmaan, 31:15]

Allaah the Mighty and Majestic has commanded us to follow the way of the Companions of His Messenger (*sallallaahu 'alayhi wa sallam)* and to walk in their footsteps and to traverse upon their methodology. Imaam Ibnul-Qayyim said after mentioning this verse: "Everyone of the Companions returns to Allaah, therefore it is obligatory to follow their path and statements. And their beliefs are from the greatest (aspects) of their path." And Allaah Glorified and Exalted be He, has warned us against opposing their way and He, Glorified be He, has threatened the one who opposes them with the hellfire. The Most High has said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ ﴾

And whoever contradicts and opposes the Messenger [Muhammad, *sallallaahu 'alayhi wa sallam*] after the right path has been shown clearly to him, and follows other than the believers' way. We shall

keep him in the path he has chosen, and burn him in Hell—what an evil destination.

[Sooratun-Nisaa', 4:115]

Allaah, glorified and exalted be He, has informed us about His pleasure for those who follow them in goodness, and has informed us that He has prepared for them a great reward. The Most High has said:

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ
عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ
ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

And the first to embrace Islam of the *Muhaajiroon* [those who migrated from Makkah to al-Madeenah] and the *Ansaar* [the citizens of al-Madeenah who helped and gave aid to the *Muhaajiroon*] and also those who followed them exactly [in Faith]. Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow [Paradise], to dwell therein forever. That is the supreme success.

[Sooratut-Tawbah, 9:100]

Just as He has threatened those who follow other than the path of the believers with the punishment of the Hellfire, He has promised the one who follows their path that he will receive Paradise and Pleasure. The Prophet (*sallallaahu 'alayhi wa sallam*) has commanded his *Ummah* to follow his *Sunnah* and the *Khulafaa* after him. He (*sallallaahu 'alayhi wa sallam*) said:

> He who lives [long] from amongst you will see much differing. So cling to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa* after me. Cling to it and bite onto it with the molar teeth. And beware of newly invented matters, for every newly

invented matter is an innovation and every innovation is a misguidance.[75]

He (*sallallaahu 'alayhi wa sallam*) also said: **"The best of mankind is my generation, then those who come after them then those who come after them..."** (To the end of the *hadeeth*) And he described the saved sect within the *hadeeth* of the splitting (of the *Ummah*) with his (*sallallaahu 'alayhi wa sallam*) statement: **"That which I and my companions are upon."** So whoever is upon the likes of that which they were upon is from the saved sect. And whoever opposes them and departs from them (their way) is from *Ahlul-Wa'eed* (the people subject to the threat of punishment).

On the authority of 'Abdullaah Ibn Mas'ood, *radhiyyallaahu 'anhu,* who said: "Follow and do not innovate, for indeed, you have been sufficed." He also said: "Verily, we follow and we do not initiate; we follow and we do not innovate; we will never go astray as long as we cling to the narrations."[76]

Ubay Ibn Ka'b, *radhiyyallaahu 'anhu,* said: "Cling to the way and the *Sunnah*. For there is no slave who is upon the way and the *Sunnah,* who remembers *Ar-Rahmaan* and his eyes well up with tears from the fear of Allaah that the Hellfire will ever touch [him]. Verily, moderation in the *Sunnah* and goodness is better than exertion in opposition to the way and the *Sunnah*."[77]

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[75] Ahmad and Abu Daawood recorded it.

[76] Ad-Daarimee, No. 211; at-Tabaraanee, No. 8870; al-Bayhaqee, No. 204. Authenticated by al-Albaanee.

[77] Al-Laalakaaee 1/87, al-Khateeb in *al-Faqeeh wal Mutafaqih* 1/147.

Abu 'Aaliyah said: "Cling to the first affair which they were upon before they began to split."[78]

Al-Awzaa'ee said:

> Keep yourself patiently upon the *Sunnah* and stop where the people have stopped. Speak with that with which they spoke and suffice with that with which they sufficed. Traverse upon the path of your Righteous Predecessors for that which is sufficient for you was sufficient for them."

He also said: "Cling to the narrations of those who have preceded you even if the people reject you, and beware of opinions of men even if they beautify their speech for you."[79]

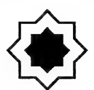
Imaam Ahmad said: "The foundations of the *Sunnah* according to us are: clinging to that which the Companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) were upon, taking them as an example, and leaving off innovations."

And the scholars from the Imaams of the *Sunnah* continue, generation after generation, calling to the following of the *Salafus-Saalih,* taking them as an example, traversing upon their way and following in their footsteps.

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[78] Abu Nu'aym in *al-Hilyah* 2/218, al-Murwazee in *as-Sunnah* 26.

[79] Imaam adh-Dhahabee in *Siyaar 'Aalaam an-Nubalaa'*.



Lesson Seven:
The Methodology of the *Salaf* in *'Aqeedah*

Their methodology is summarized as follows:

- Restricting the source in the field of beliefs to the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and their understanding of the texts in light of the understanding of the *Salafus-Saalih*.

- Using the authentic *Sunnah* as a proof in (matters of) *'aqeedah* whether this authentic *Sunnah* (comes in the form of) *Mutawaatirah*[80] (texts) or the *ahad*[81] (texts).

- Submitting to that which the revelation has brought and not rejecting by the intellect nor delving deep into the matters of the unseen, which are not the place for use of the intellect.

- Not delving deep into theological rhetoric and philosophy.

- Rejecting the false distortion/interpretation (of the text).

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[80] Translator's note: *Mutwaatir* text is the text which has such a large number of narrators in each level of its chain of narration that there is no way for it to have been fabricated.

[81] Translator's note: *Ahad* text is the text which comes on the authority of one narrator in any level in its chain.

❁ Bringing together all of the texts concerning a single issue.[82]

This is the *'aqeedah* which springs forth from the pure spring: The Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*), far removed from desires and doubtful things. Clinging to it is by having reverence for the texts of the Book and the *Sunnah*. Because it is known that everything therein is true and correct.

Imaam al-Barbahaaree, *rahimahullaah,* said:

> Know, may Allaah have mercy upon you, that the religion is what has come from Allaah the Mighty and Majestic and is not subject to the intellects of men or their opinions. Its knowledge is with Allaah and with His Messenger (*sallallaahu 'alayhi wa sallam*). So do not follow that which you desire so that you deviate from the religion thereby exiting from *al-Islaam*. For there is no proof for you since Allaah's Messenger (*sallallaahu 'alayhi wa sallam)* has clarified the *Sunnah* for his *Ummah* and made it clear to his Companions, and they are the *Jamaa'ah*; they are the General Body and the General Body is the truth, likewise its people [are the truth].[83]

He, *rahimahullaah,* said before that in his book *Sharhus-Sunnah*[84]: "The foundation upon which the *jamaa'ah* is predicated is the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*). They are *Ahlus-Sunnah wal-Jamaa'ah*. So whoever does not take from them has gone astray and fallen into innovation. And every innovation is misguidance..." And he (Imaam al-Barbahaaree) said:

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[82] This is summarized from lessons on *minhaj* by the noble Shaykh 'Abdullaah al-'Ubaylaan. This is known by reviewing the *minhaj* of the *Salaf* in *'aqeedah.*

[83] *Sharhus-Sunnah,* pg. 66.

[84] *Sharhus-Sunnah,* pg 65.

'Umar Ibn al-Khattaab, *radhiyyallaahu 'anhu,* said: 'There is no excuse for one to go astray thinking that he is upon guidance, nor to abandon guidance thinking it to be misguidance, for the matters have been made clear, the proof has been established, and the excuse has been cut off. It is that the *Sunnah* and the *Jamaa'ah* have ruled concerning all affairs of the religion clarifying it to the people. So it is upon the people to follow.[85]

I say: From the distinguishing traits of the *Salafee minhaj* are:

- Firmness of its people upon the truth and absence of wavering as this is the habit of the people of desires. Hudhayfah said to Abu Mas'ood: "Misguidance is that you acknowledge that which you used to repudiate and repudiate that which you used to acknowledge." He also said, "Beware of unsteadiness in the religion. For the Religion of Allaah is one."[86] Shaykhul-Islaam Ibn Taymiyyah said: "In general, firmness and stability amongst *Ahlul-Hadeeth was-Sunnah* weakens that which is with the people of rhetoric and philosophy."[87] He also said: "That which the commoners from *Ahlus-Sunnah* and their scholars have from knowledge and certainty, contentment, the ability to cling to the truth and the firm statement, and to stop at what they were upon is a matter in which there is no dispute, except with the one whom Allaah has deprived of intellect and religion.[88]

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[85] *Sharhus-Sunnah,* pg. 66.

[86] Al-Bayhaqee, 10/42.

[87] *Majmoo' al-Fataawaa,* 4/51.

[88] *Majmoo' al-Fataawaa,* 4/19.

- Agreement of its people upon the *'aqeedah* and the absence of differing, although they (lived) in different times and places.[89]

- The superior knowledge of its people concerning the affairs of the Prophet (*sallallaahu 'alayhi wa sallam*), his actions, and his statements. They are the greatest of them in differentiating between the authentic and the unauthentic. Due to this, they are the staunchest in their love of the *Sunnah*, their diligence in following it, and have the most love for its people. Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah*, said:

> Since the Messenger (*sallallaahu 'alayhi wa sallam*) was the most complete of the creation, the most knowledgeable of them concerning the realities, and the firmest of them in statement and condition, it is necessary that those who are the most knowledgeable of the people concerning him [i.e. *Ahlus-Sunnah*] be the most knowledgeable of the creation regarding that. And the greatest of them in terms of coinciding with him and taking him as an example is the best of the creation.[90]

- The belief of its people that the path of the *Salafus-Saalih* is the safest, most knowledgeable, and most just. It is not as the people of rhetoric claim: that the path of the *Salaf* is the safest, but the path of the *Khalaf* is most knowledgeable and most just. Shaykhul-Islaam has refuted this calumny; he said:

> They have indeed lied upon the path of the *Salaf* and have deviated in declaring the path of the *Khalaf* to be more correct. So they have combined ignorance of the

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[89] See: *Al-Hujjah li-Qawaam as-Sunnah*, 2/225.

[90] *Majmoo' al-Fataawaa*, 4/140–141.

path of the *Salaf* with lying upon them; [they have also combined] ignorance and deviation by declaring the path of the *Khalaf* to be more correct.[91]

- The diligence of its people in spreading the correct *'aqeedah* and the firm religion, teaching the people and advising them, and refuting those who oppose (that which is correct) and the innovators.

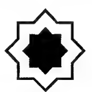
- Their being balanced between the groups. Shaykhul-Islaam Ibn Taymiyyah said: "*Ahlus-Sunnah* in relation to *al-Islaam*, are like *al-Islaam* in relation to the (other) religions." He also said:

> So they are in the middle, regarding the Names of Allaah, Glorified and Exalted be He, between the *Ta'teel* [negation] of the *Jahmiyyah* and the *Tashbeeh* [resemblance] of the *Mushabbihah*. They are in the middle regarding the Actions of Allaah, the Exalted, between the *Qadariyyah* and the *Jabbariyyah*. In the field of *al-Wa'eed* [threat of Allaah's punishment], they are between the *Murji'ah* and the *Wa'eediyyah* from the *Qadariyyah* and other than them, and in the field of *Eemaan* and the religion, they are between the *Hurooriyyah* and the *Mu'tazilah* and between the *Murji'ah* and the *Jahmiyyah*, and concerning the Companions of the Prophet (*sallallaahu 'alayhi wa sallam)* they are between the *Rawaafidh* and the *Khawaarij*.[92]

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[91] *Majmoo' Al-Fataawaa*, 5/9.

[92] *Majmoo' Al-Fataawaa*, 3/141. See also: *Wasitiyyah Ahlis-Sunnah Baynal-Firaq*, pg. 235 and that which comes after. Also, *Duroos fil-Minhaj* by: Shaykh 'Abdullah Al-'Ubaylaan, pgs. 70–73.



Lesson Eight: The Methodology of the People of Innovation and Desires

In the previous lesson, we have mentioned the methodology of the *Salaf* in *'aqeedah* and the most important of its distinguishing traits, and that the most important of that which distinguishes the *Salafee* methodology in *'aqeedah* is diligence in taking from the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). And that is a restriction to the understanding of the *Salafus-Saalih*.

On the opposite side of that, is the methodology of the people of desires and innovations. The source from which they take is not the Book and the *Sunnah*. (They take from) none other than what their leaders and scholars have innovated, then from their distortion of the Book or the *Sunnah* that which conforms to their desires. Likewise, they are dependent upon their intellects, weak and unsubstantiated *ahaadeeth,* lies upon Allaah's Messenger (*sallallaahu 'alayhi wa sallam*), and ambiguous evidences which they follow. Also, from their methodology is their distortion of the evidences and their interpretation of them with a corrupt interpretation.

Ibnul-Qayyim, *rahimahullaah,* said: "In general, the splitting of *Ahlul-Kitaab* and the splitting of this *Ummah* into seventy-three groups has been brought about by *at-ta'weel* (incorrect interpretation of the texts).[93]

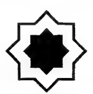
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[93] *I'laam al-Muwaqi'een,* 4/317.

Ibn Abil-'Izz al-Hanafee said: "Did the *Khawaarij* go out or did the *Mu'tazilah* withdraw, and did the *Rawaafidh* reject, and the *Ummah* split into seventy-three groups except due to *at-ta'weel al-Faasid* (corrupt interpretation).[94]

This is the methodology which the people of desires and innovations traverse upon as opposed to the methodology of *Ahlus-Sunnah wal-Jamaa'ah,* in research and derivation. It is from the greatest of the acts which distinguish the Islamic nation.

[94] *Sharh al-'Aqeedah at-Tahaawiyyah,* pg. 189.



Lesson Nine: The Path of Security and Safety Is Following the *Sunnah* and Leaving off Innovation

Shaykhul-Islaam said in his book *al-'Uboodiyyah*: "The religion is comprised within two principles:

1. That we do not worship except Allaah.
2. That we do not worship Him except with that which has been legislated."[95]

So we do not worship Him with innovations, as the Most His has said:

﴿ فَمَن كَانَ يَرْجُوا لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾ ﴾

So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.
[Sooratul-Kahf, 18: 110]

In this verse, Allaah, glorified and exalted be He, has commanded that the action be righteous, i.e. in accordance with the *Sunnah;* then He commanded that the one who does it make it purely for Allaah.

Al-Haafidh Ibn Katheer said in his *Tafseer*: "These two are the pillars for the acceptance of actions:

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[95] *Al-'Uboodiyyah,* pg. 31.

1. It is obligatory that it is purely for Allaah.
2. And that it is correct upon the legislation of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*)."[96]

And the likes of this has been narrated from al-Qaadhee 'Iyyaadh, *rahimahullaah*, and others.

From that which has been mentioned, it becomes clear that for the correctness of any action by which we wish to draw near to Allaah, two foundational conditions must be met. It is a must that they be present together. One of them will not suffice you without the other:

1. Purely worshipping Allaah alone
2. Purely following His Messenger (*sallallaahu 'alayhi wa sallam*)

The Most High has said:

﴿ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝٢ ﴾

So worship Allaah [alone] by doing religious deeds sincerely for Allaah's sake only, [and not to show-off and not to set up rivals with Him in worship]

[Sooratuz-Zumar, 39: 2]

And the Most High has said:

﴿ وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ﴾

[96] *Tafseer Ibn Katheer*, 3/106.

But seek, with that [wealth] which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allaah has been good to you, and seek not mischief in the land.
[Sooratul-Qasas, 28: 77]

He (*sallallaahu 'alayhi wa sallam*) said in the *Hadeeth Qudsee* which he narrated from his Lord: **"I am not in need of partners. So he who does an action associating other than Me as a partner with me therein, then I have abandoned him and his association of partners."**[97]

So *al-Ikhlaas* (sincerity) cannot co-exist with *ash-Shirk* or *ar-Riyaa'* (ostentation), nor with the person seeking the *dunyaa* by his action. It is a must that the doer of the action intend by his action (seeking) the Face of Allaah alone, Glorified and Exalted be He.[98] This is with regard to that which is in connection with the first condition.

As for the second condition, its meaning is that the action by which we draw nearer to Allaah must correspond with that which Allaah has legislated in His Book or that which His Messenger (*sallallaahu 'alayhi wa sallam*) has laid down in his *Sunan*.

The Most High has said:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.
[Sooratul-Maa'idah, 5:3]

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97 Muslim recorded it in the *Book of az-Zuhd*.

98 Dr. Saalih Ibn Sa'd as-Suhaymee, *Mudhakkirah Fee Al-'Aqeedah*, pg. 10.

So Allaah has perfected the religion for us before the Messenger (*sallallaahu 'alayhi wa sallam*) was moved on to the highest companionship (before he died). So it is not in need of one who will add to it or take away from it. Many texts have come commanding following and warning against innovating and creating novelties in the religion.

The Most High has said:

﴿ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ ﴾

Indeed in the Messenger of Allaah [Muhammad, *sallallaahu 'alayhi wa sallam*] you have a good example to follow for him who hopes in [the Meeting with] Allaah and the Last Day and remembers Allaah much.

[Sooratul-Ahzaab, 33:21]

And the Most High has said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

And whatsoever the Messenger [Muhammad, *sallallaahu 'alayhi wa sallam*] gives you, take it, and whatsoever he forbids you, abstain [from it]...

[Sooratul-Hashr, 59:7]

The Most High has said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ ﴾

Say [O Muhammad, *sallallaahu 'alayhi wa sallam,* to mankind]: "If you [really] love Allaah then follow me [i.e. accept Islamic

Monotheism, follow the Qur'aan and the *Sunnah*], Allaah will love you and forgive you of your sins.
[Soorah Aali-Imraan, 3:31]

From the *Sunnah* there are many *ahaadeeth;* from them is his (*sallallaahu 'alayhi wa sallam)* statement:

> **Upon you is to cling to my *Sunnah* and the *Sunnah* of the rightly guided *Khulafaa'* after me; bite onto it with your molar teeth; and beware of newly invented matters. For every newly invented matter is an innovation; every innovation is misguidance; and every misguidance is in the hellfire.**[99]

And his (*sallallaahu 'alayhi wa sallam*) statement: **"I have left amongst you that which, if you hold fast to them you will never go astray after me. (They are) the Book of Allaah and my *Sunnah*."**[100]

Also his (*sallallaahu 'alayhi wa sallam*) statement: **"Whoever does an action which is not from this affair of ours then it will be rejected."**[101]

Allaah, glorified and exalted be He, has commanded the *Ummah* with allegiance and unity in word—(a unity) which, its foundation is holding fast to the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). And He has forbidden division and clarified its danger upon the *Ummah*. And to actualize this matter, He has commanded us to refer in judgment to Allaah's Book in the *usool* (primary matters) and the *furoo'* (subsidiary matters). And He has forbidden us from every matter which leads to splitting.

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[99] Al-Bukhaaree recorded it in his *Saheeh*.
[100] Maalik has recorded it in *Al-Muwatta'*, Abu Daawood, and Ibn Maajah, and it is *Saheeh*.
[101] Agreed upon.

The Most High has said:

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾

And hold fast, all of you together, to the Rope of Allaah [i.e. this Qur'aan], and be not divided among yourselves
[Soorah Aali-Imraan, 3:103]

The rope of Allaah is Allaah's covenant and it is the Qur'aan as the scholars of *tafseer* have said. Allaah has commanded with the *jamaa'ah* and has forbidden splitting and differing.

As the Most High has said:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

And whatsoever the Messenger [Muhammad, *sallallaahu 'alayhi wa sallam*] gives you, take it, and whatsoever he forbids you, abstain [from it], and fear Allaah.
[Sooratul-Hashr, 59:7]

This comprises the *usool* of the religion and its subsidiary matters—the outward as well as the inward matters. Everything which the Messenger (*sallallaahu 'alayhi wa sallam*) came with, it is incumbent upon the slaves to take to it and follow it, and it is not permissible to oppose it. And (it entails) that the text of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) in the ruling of a thing is just like the text of Allaah the Exalted: no one is permitted to abandon it and it is not permissible to give the statement of anyone precedence over the statement of Allaah.

The Most High has said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوۡاْ عَنۡهُ وَأَنتُمۡ تَسۡمَعُونَ ۝٢٠ ﴾

O you who believe! Obey Allaah and His Messenger, and turn not away from him [i.e. Messenger Muhammad, *sallallaahu 'alayhi wa sallam*] while you are hearing.

[Sooratul-Anfaal, 8:20]

And Allaah has commanded us, when differing, to refer to His Book and to the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*).

The Most High has said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ۝٥٩ ﴾

O you who believe! Obey Allaah and obey the Messenger [Muhammad *sallallaahu 'alayhi wa sallam*], and those of you [Muslims] who are in authority. [And] if you differ in anything amongst yourselves, refer it to Allaah and His Messenger [*sallallaahu 'alayhi wa sallam*], if you believe in Allaah and in the Last Day. That is better and more suitable for final determination.

[Sooratun-Nisaa', 4:59]

Ibn Katheer said:

> **'Obey Allaah'**: This means follow His Book. **'And obey the Messenger...'** means: Take to his *Sunnah*, meaning, follow his *Sunnah*. **'And those of you who are in authority...'** means: in that which they command you with from Allaah's obedience and not in disobedience, for there is to be no obedience to the creation in disobedience to the Creator. **'And if you differ in anything then refer it back to Allaah and the Messenger...'** means: to the Book of Allaah and to the *Sunnah* of His

Messenger. This is a command from Allaah, the Mighty and Majestic, to refer everything wherein the people may differ, from the primary matters of the religion or the subsidiary matters; the one who disputes therein must refer it to the Book and the *Sunnah*.[102]

Likewise, the Most High has said:

﴿ وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ﴾

And in whatsoever you differ, the decision thereof is with Allaah [He is the ruling Judge].

[Sooratush-Shooraa, 42:10]

So, that which the Book and the *Sunnah* have ruled and have attested to its correctness is the truth. Therefore, what is there after the truth except misguidance? Due to this, the Most High has said:

﴿ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ﴾

If you believe in Allaah and the Last Day.

[Sooratun-Nisaa', 4:59]

Meaning: Refer the decision in disputes and in ignorance to the Book and the *Sunnah;* and whoever does not return to it then he does not believe in Allaah and the last day.

Then Allaah has condemned splitting and has prohibited the means and causes which lead to it; and He (mentioned) that it is from the greatest reasons for disappointment in the *dunyaa* and punishment in the hereafter.

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[102] See: *Kitaab Usool Al-Eemaan,* pg. 294.

The Most High has said:

﴿ وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ﴾

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black...
[Soorah-Aali Imraan, 3:105-106]

Ibn 'Abbaas said that the faces of *Ahlus-Sunnah wal-Jamaa'ah* will be whitened and the faces of *Ahlul-Bid'ah wal-Firqah* will be blackened.[103]

The Most High has said:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ﴿١٥٩﴾ ﴾

Verily, those who divide their religion and break up into sects [all kinds of religious sects], you [O Muhammad, *sallallaahu 'alayhi wa sallam*] have no concern in them in the least. Their affair is only with Allaah, Who then will tell them what they used to do.
[Sooratul-An'aam, 6:159]

He (*sallallaahu 'alayhi wa sallam*) said: **"Verily those who were before you from the People of the Book split into sevent-two groups. This nation will split into seventy-three groups, seventy-two of them in the Fire and one of them in Paradise; and it is the *Jamaa'ah*."**[104]

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[103] Al-Laalikaa'ee, *Sharh Usoolus-Sunnah.*

[104] Recorded by Ahmad, Abu Daawood, and others.

The Prophet (*sallallaahu 'alayhi wa sallam*) informed of the splitting of his *Ummah* into seventy-three groups, seventy-two of them in the Fire and one of them in Paradise. The one that is in the Paradise, the Prophet (*sallallaahu 'alayhi wa sallam*) said about it: **"That which I and my Companions are upon."**

Indeed, from the causes of the destruction of the previous nations is splitting and abundant differing. Especially, differing concerning the Book which was sent down to them. Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) warned against that, saying: **"Leave me concerning that which I have left off. For those who were before you were destroyed by their excessive questioning and their opposition to their Prophets. So if I forbid you from a thing then avoid it and if I command you with an affair then do from it that which you are able."**[105]

The path of salvation from splitting and differing is following the path of the saved and victorious group; and it is the *Jamaa'ah*. They are those who traverse upon that which corresponds with the methodology of the Prophet (*sallallaahu 'alayhi wa sallam*) and his Companions. They do not deviate from that nor do they stray from it. Indeed, the path of safety is following the *Salafus-Saalih* in statement, action, and belief—not opposing them or deviating from them (their way).[106]

The Most High has said:

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[105] Agreed upon.

[106] See: *Kitaab Usoolul-Eemaan fee Dhaw'l al-Kitaab was-Sunnah,* pg. 301 and that which comes thereafter with a slight variation in wording.

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

And whoever contradicts and opposes the Messenger [Muhammad *sallallaahu 'alayhi wa sallam*] after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.

[Sooratun-Nisaa', 4:115]

So following the way of the believers (and they are the Companions and their followers from the rightly guided *Imaams*) in goodness is the path of success. And following is only correct by three matters summed up in that which has been mentioned from the texts. These three matters are:

1. Clinging to the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*)
2. Not separating and differing concerning the Book and the *Sunnah*
3. Restricting the following of the Book and the *Sunnah* to the understanding of the *Salafus-Saalih* and not the understanding of other than them

(Indeed) this is the case; and it is from the necessities of following that one leaves off innovating in the religion of Allaah. There has preceded a general mention from the legislative texts which command with following and warn against innovating. The Prophet (*sallallaahu 'alayhi wa sallam)* has given glad tidings of great felicity to those who cling to his *Sunnah,* which is the objective of every believer, and which everyone who has within his heart the least amount of *eemaan* strives for its actualization; this is none other than the success of Paradise and safety from the Fire.

He (*sallallaahu 'alayhi wa sallam*) said: **"All of my nation will enter the Paradise except he who refuses."** They (the Companions) said: "And who will refuse O Messenger of Allaah?" He (*sallallaahu 'alayhi wa sallam*) said: **"He who obeys me will enter the Paradise and he who disobeys me has refused."**[107]

Which refusal and rejection of the *Sunnah* is greater than opposing his (*sallallaahu 'alayhi wa sallam*) command? And this is done by introducing novelties and innovation in the religion.[108]

Ubay Ibn Ka'b, *radhiyyallaahu 'anhu,* said:

> Cling to the way and the *Sunnah*. For there is no slave who is upon the path and the *Sunnah* who remembers *Ar-Rahmaan* and his eyes well up with tears from the fear of Allaah except that the Fire will never touch him. Indeed, moderation upon the path and the *Sunnah* is better than exertion upon opposition and innovation.[109]

Indeed, whoever contemplates the texts of the Book and the *Sunnah* will find that innovations in the religion are forbidden and rejected, with there being no difference between one innovation and the other, even though the levels of the prohibition may vary in accordance with the relative nature of the innovation. Due to this, the forbiddance of (all) innovations has come as one (prohibition) in his (*sallallaahu 'alayhi wa sallam*) statement: **"Beware of newly invented matters; every newly invented matter is an innovation and every innovation is misguidance."** And his (*sallallaahu 'alayhi wa sallam*) statement:

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[107] Al-Bukhaaree has recorded it in his *Saheeh*.

[108] *Usool al-Eemaan fee Dhaw'l al-Kitaab was-Sunnah,* pg. 296.

[109] Al-Laalakaaee 1/87, al-Khateeb in *al-Faqeeh wal Mutafaqih* 1/147.

"Whoever introduces into this affair of ours that which is not from it then it will be rejected."

So, the *hadeeth* proves that every newly invented matter in the religion is an innovation and every innovation is a rejected misguidance. This means that all innovations in worship and beliefs are prohibited. However, the prohibition varies according to the type of innovation. From them (the innovations) are:

1. that which is clear disbelief
2. that which is from the mediums to *shirk,*
3. that which is sin and disobedience.[110]

The one who contemplates the paths of the people of deviation and misguidance will discover that their paths oppose the path of the people of guidance.

The Most High has said:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ﴾

It is He Who has sent down to you [Muhammad, *sallallaahu 'alayhi wa sallam*] the Book [this Qur'aan]. In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkaam* (commandments, etc.), *Al-Faraa'id* (obligatory duties) and *Al-Hudood* (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation [from the truth] they follow that which is not entirely clear

[110] See: *Kitaab Usool al-Eemaan fee Dhaw'l al-Kitaab was-Sunnah.*

thereof, seeking *al-Fitnah* [polytheism and trials, etc.], and seeking for its hidden meanings...
[Soorah Aali-Imraan, 3:7]

And in the *Saheeh*: "If you see those who pursue from it that which is ambiguous, then they are those whom Allaah has mentioned. So beware of them."[111]

The Most High has said:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ﴾

Verily, those who divide their religion and break up into sects [all kinds of religious sects], you [O Muhammad, *sallallaahu 'alayhi wa sallam*] have no concern in them in the least.
[Sooratul-An'aam, 6:159]

And the Most High has said:

﴿ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ﴾

...And follow not [other] paths, for they will separate you away from His Path
[Sooratul-An'aam, 6:153]

So the most prominent of the signs of the people of deviation are[112]:

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[111] Al-Bukhaaree and Muslim recorded it in their *Saheehs*.

[112] For this, one may see: *Sharhus-Sunnah* by al-Barbahaaree, pg.22; *'Aqeedatus-Salaf wa Ashaabil-Hadeeth* by as-Saaboonee, pg. 132; *Sharh Usoolis-Sunnah* by al-Laalikaa'ee, 1/179; *Majmoo' al-Fataawaa*, 4/155; *Minhaaj as-Sunnah*, 5/239-240; *Majmoo' ar-Rasaa'il wal-Masaa'il* ↳ *An-Najdiyyah*, 3/120; and *Mawqif Ahlis-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa' wal-Bida'*, 1/127-134.

❁ Their separating, which Allaah has drawn attention to in His statement:

﴿ إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ﴾

Verily, those who divide their religion and break up into sects [all kinds of religious sects], you [O Muhammad, *sallallaahu 'alayhi wa sallam*] have no concern in them in the least.
[Sooratul-An'aam, 6:159]

❁ Their pursuing the *Mutashaabih* (ambiguous proofs):

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ﴾

So as for those in whose hearts there is a deviation [from the truth] they follow that which is not entirely clear thereof...
[Soorah Aali-Imraan, 3:7]

❁ Their following of their desires:

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ ﴾

So as for those in whose hearts there is a deviation [from the truth]
[Soorah Aali-Imraan, 3:7]

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ ﴾

Have you seen him who takes his own lust [vain desires] as his ilaah [god]...
[Sooratul-Jaathiyah, 45:23]

❁ Their turning away from the *Sunnah* by (claiming to use) the Qur'aan.

- Their hatred for *Ahlul-Athar* (the people of narrations).

- Their giving evil nicknames to *Ahlus-Sunnah*.

- Their abandoning following the *madh-hab* of the *Salaf*.[113]

- Their pronouncing *at-takfeer* (declaring one to be a disbeliever), without any evidence, upon those who oppose them.

- Their being general in instances in which detail and clarity are neccessary, and applying analogy in that which analogy is not applicable. Imaam Ahmad, *rahimahullaah*, said: "It is incumbent upon the one who speaks concerning *fiqh* that he avoids these two principles: **(i)** Being general and **(ii)** analogy."

  He also said: "How numerous are the people who make mistakes by way of *at-Ta'weel* (interpretation) and *al-Qiyaas* (analogy)."[114]

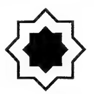
  I say: That which Imaam Ahmad, *rahimahullaah*, has mentioned from warning against these two principles in *fiqh* is evidence that in the field of *'Aqeedah* avoiding that takes greater precedence and is more appropriate.

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[113] Shaykhul-Islaam Ibn Taymiyyah said in *Majmoo' al-Fataawaa*, 4/156: "As for following the *madh-hab* of the *Salaf* being from the characteristics of the people of innovation, then this is *baatil* (falsehood). For that is not possible except when ignorance increases and knowledge is scanty."

[114] Shaykhul-Islaam Ibn Taymiyyah, *al-Qawaa'id an-Nooraaniyyah*, 2/437.

I say: There has come about in this time of ours, he who thinks that he is upon the methodology of the *Salaf* while in fact he is not. Rather, there is he who applies the name *'as-Salafiyyah'* to the modern partisan groups and those who, some of them are upon the ideology of the *Khawaarij* and thinks that the common denominator between them is *as-Salafiyyah*. This is as a result of an abundance of ignorance and the scarcity of knowledge, as Shaykhul-Islaam Ibn Taymiyyah has said. Or it is that the objective is to water down the *Da'watus-Salafiyyah* which is predicated upon the Book and the authentic *Sunnah* with the understanding of the *Salafus-Saalih* so (as to facilitate) the entrance of the deviant groups into the realm of *Ahlus-Sunnah wal-Jamaa'ah*.



Lesson Ten: Some of the Principles of the *Salafee* Methodology

The Principle of Commanding the Good and Forbidding the Evil

What is intended by *al-ma'roof* (the good), is all acts of obedience. And the greatest of them is to worship Allaah alone who has no partners, and to worship Him upon purity, leaving off worshiping other than Him. After that come the rest of the acts of obedience, the obligations, and the recommended acts.[115]

Al-munkar is all of that which Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) have prohibited. So, all acts of disobedience and innovations are *munkar*. The greatest of them is associating partners with Allaah the Mighty and Majestic.[116]

Commanding the good and forbidding the evil is obligatory upon this *Ummah*, communally and not individually. If someone sufficiently establishes it, then the sin is removed from the rest of the *Ummah*. If no one establishes it, then all are guilty of sin.[117]

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[115] See: *Kitaab al-Amr bil-Ma'roof wan-Nahy'anil-Munkar* by: the Shaykh, the 'Allaamah, Saalih al-Fawzaan, pg. 6.

[116] The preceding reference, pgs. 6-7.

[117] See the book, *al-Amr bil-Ma'roof wan-Nahy'anil-Munkar* by Shaykhul-Islaam Ibn Taymiyyah, pg. 14, and that which comes after.

The Most High has said:

﴿ وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٠٤﴾ ﴾

Let there arise out of you a group of people inviting to all that is good [Islam], enjoining *al-Ma'roof* [i.e. Islamic Monotheism and all that Islam orders one to do] and forbidding *al-Munkar* [polytheism and disbelief and all that Islam has forbidden]. And it is they who are the successful.
[Soorah Aali-Imraan, 3:104]

Shaykhul-Islaam Ibn Taymiyyah said:

> Whoever commands the good and forbids the evil must be knowledgeable of that which he commands and knowledgeable of that which he forbids. He must be kind in that which he commands and kind in that which he forbids. He must be forbearing in that which he commands and forbearing in that which he forbids.
>
> So knowledge comes before commanding and kindness and forebearanace go along with it. For if he is not knowledgeable then he will not stop at that concerning which he has no knowledge. If he has knowledge but is not kind, then he is like the doctor who has no kindness in him. He will be rough with the sick [patient] so the patient will not accept from him. Likewise, with the rough instructor, the child does not accept his instruction.
>
> Allaah said to Moosaa and Haaroon:

﴿ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴾

And speak to him mildly, perhaps he may accept admonition or fear Allaah.
[Soorah Taa Haa, 20:44]

Thereafter, he who commands the good and forbids the evil, it is most likely that he will be harmed. So it is upon him to be patient and forbearing, as the Most High has said:

﴿ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ﴾

...Enjoin [people] for *al-Ma'roof* [Islamic Monotheism and all that is good], and forbid [people] from *al-Munkar* [i.e. disbelief in the Oneness of Allaah, polytheism of all kinds and all that is evil and bad], and bear with patience whatever befalls you. Verily! These are some of the important commandments ordered by Allaah with no exemption.
[Soorah Luqmaan, 31:17]

He also said:

That which is obligatory upon the one who commands the good and forbids the evil is that his commanding and his forbidding be for Allaah, and his objective be the obedience of Allaah, the rectification of the one he is commanding, and the establishment of the proof against him. His objective should not be to seek leadership for

himself and his party, or to belittle others. The foundation of the religion is that love be for the sake of Allaah, hatred be for the sake of Allaah, allegiance be for the sake of Allaah, enmity be for the sake of Allaah, and worship be for Allaah. Also, that seeking help be from Allaah, fear be for Allaah, hope be in Allaah, giving be for the sake of Allaah, and withholding be for the sake of Allaah. And this is only by following the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), whose command is the command of Allaah, whose prohibition is the prohibition of Allaah; obedience to him (*sallallaahu 'alayhi wa sallam)* is obedience to Allaah; and disobedience to him is disobedience to Allaah.

The Principle Concerning Acts of Worship

Acts of worship are predicated upon *at-Tawqeef*[118]. So Allaah has commanded with following[119] the Messenger (*sallallaahu 'alayhi wa sallam*).

The Most High has said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى
يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

[118] Translator's note: Meaning that they can only be derived from the texts of the book of Allaah or the authentic *Sunnah* of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*). They are not subject to whims or desires, nor can they be legislated by any other means.

[119] What is intended by following, is following the Messenger (*sallallaahu 'alayhi wa sallam)* in that which is intended from his actions seeking nearness to Allaah, not (merely) his habits or customs.

Say [O Muhammad, *sallallaahu 'alayhi wa sallam,* to mankind]: "If you [really] love Allaah then follow me [i.e. accept Islamic Monotheism, follow the *Qur'aan* and the *Sunnah*], Allaah will love you and forgive you of your sins.
[Soorah Aali-Imraan, 3:31]

And the Most high has said:

﴿ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٍ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٣ ﴾

...And whosoever obeys Allaah and His Messenger [Muhammad, *sallallaahu 'alayhi wa sallam*] will be admitted to Gardens under which rivers flow [in Paradise], to abide therein, and that will be the great success
[Soortaun-Nisaa', 4:13]

In the two *Saheehs,* there has come on the authority of 'Umar Ibn al-Khattaab (a narration mentioning) that he kissed the Black Stone (at the *Ka'bah* in Makkah) and said: "Indeed I know that you are a rock. You do not harm nor do you bring benefit. Had I not seen Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) kissing you, then I would not have kissed you."[120]

And the statement of some of the *Salaf* has already been mentioned: "Follow and do not innovate, for you have been sufficed."[121] Likewise, there has preceded mention of the conditions for the acceptance of deeds: unadulterated following of the Messenger (*sallallaahu 'alayhi wa sallam*). Many texts have come in the *Qur'aan* and the *Sunnah* containing the command for

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[120] Muslim, Book 7/2914, Bukhaaree, Vol. 2, Book 26/677.

[121] Ad-Daarimee, No. 211; at-Tabaraanee in *Al-Kabeer*, No. 8870.

obedience to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), and the prohibition of disobedience to Allaah and his Messenger (*sallallaahu 'alayhi wa sallam*). So it is not permissible for anyone to go outside that which the *Sunnah* has legislated or that which the *Qur'aan* and the *Sunnah* have indicated or that which the *Salaf* of the *Ummah* were upon.

The Principle that the Religion Revolves Around Beneficial Knowledge and Righteous Action

Indeed the religion of *al-Islaam* revolves around beneficial knowledge and righteous action. Shaykhul-Islaam Ibn Taymiyyah said:

> Goodness is contained in two things: beneficial knowledge and righteous action. Allaah has sent Muhammad (*sallallaahu 'alayhi wa sallam*) with the best of that. It is: guidance and the religion of truth, to make it victorious over all other religions. So the guidance is the beneficial knowledge and the religion of truth is the righteous actions.

He, *rahimahullaah*, also said:

> *Ahlus-Sunnah wal-Jamaa'ah* follow the *Salafus-Saalih*. They do not speak concerning anything from the religion except [that they speak] in keeping with that which the Messenger (*sallallaahu 'alayhi wa sallam*) has come with, following the Book and the *Sunnah*. As for the people of innovation, they do not depend upon the Book of Allaah and the *Sunnah*, or the narrations of the *Salafus-Saalih*;

they only depend upon the intellect, language, and philosophy.[122]

The Principle That Repelling the Evil Takes Precedence over Bringing About Benefit

The evidence for this principle is the following:

i. The statement of the Most High:

﴿ وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ﴾

And insult not those whom they [disbelievers] worship besides Allaah, lest they insult Allaah wrongfully without knowledge.
[Sooratul-An'aam, 6:108]

So Allaah has prohibited reviling the gods of the pagans, although the reviling is done out of anger and defence of Allaah and disdain for their gods. (This is) due to it being a means for them to revile Allaah the Exalted. The benefit of stopping the revilement of Allaah is greater than the benefit of us reviling their gods.

ii. There has come in the *hadeeth* of 'Aa'ishah, *radhiyyallaahu 'anha,* that the Prophet (*sallallaahu 'alayhi wa sallam)* said:

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[122] Summarized from the speech of Shaykhul-Islaam.

> **O 'Aa'ishah, were in not that your people just recently left *al-Jaahiliyyah* [pre-Islamic ignorance], I would have ordered that the House be torn down, and I would place into it that which has been taken out from it and affixed it (firmly) to the earth...**[123]

In this *hadeeth* is a clear indication of the importance of this principle. Hence, the Prophet's (*sallallaahu 'alayhi wa sallam*) leaving the benefit of building up the Ancient House upon the foundation of Ibraaheem, *rahimahullaah,* was to repel an evil he feared would occur if he were to tear it down then build upon it. (The danger he feared) was the people fleeing from *al-Islaam* or their apostasy due to this action. So the Prophet (*sallallaahu 'alayhi wa sallam*) gave precedence to repelling the evil over bringing about that benefit.

iii. The Prophet (*sallallaahu 'alayhi wa sallam*) would withhold from killing the hypocrites although there was a benefit in that, so that it would not be a means for the people fleeing (from the religion) and saying: "Muhammad kills his companions."

iv. His (*sallallaahu 'alayhi wa sallam*) prohibiting fighting against the rulers and rebelling against the leaders even if they are oppressive, as long as they establish the prayer. This was a way of blocking the means to great corruption and abundant evil. For fighting them, as is occurring, results in (evil) doubled and multiplied (more

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[123] Agreed upon.

than) that which they are upon from *munkar*. The *Ummah* has remained in that evil up until this time.

He (*sallallaahu 'alayhi wa sallam*) said: **"If the oath of allegiance is given to two *Khaleefahs* then kill the second of the two."**[124] (This was a means of) blocking the paths to *fitnah*.[125]

Shaykhul-Islaam said after a general mention of the subsidiary issues which fall under the principle of repelling the evil taking precedence over bringing about benefit, that if the benefits and the harms oppose one another, then precedence is to be given to the preponderant of the two.

He, *rahimahullaah,* said:

> From them is that the principles of *Ahlus-Sunnah wal-Jamaa'ah* is clinging to the *Jamaa'ah* and leaving off fighting the leaders (the oppressive leaders) and leaving off fighting during *fitnah.* All of that enters into the general principle concerning when the benefits are weighed against the evils and the good is weighed against the bad, or they are compared. Then it is obligatory to give more weight to the preponderant (of the two) concerning that in which the benefits and the evils are juxtaposed and the benefits and evils oppose one another.

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[124] Abu Sa'eed al-Khudree. Saheeh Muslim, Book 20/4568.

[125] Summarized from the speech of Shaykhul-Islaam Ibn Taymiyyah.

For the command and the prohibition, even if they comprise bringing about good and preventing evil, are to be examined as to their (specific) occurrences. If that which is missed from benefits, or that which is brought about from harms is more (than its counterpart), then it is not to be commanded. Rather, it is prohibited if the harm is greater than the benefit. With regards to the scope of the benefits and the harms, then they are to be weighed by the scale of legislation. On this basis, if an individual or group combines the good and the evil, (committing both), to the point that they do not distinguish the two, either they commit both of them together or they abandon both of them together, then it is not sufficient that they command the good and not forbid the evil.

Rather, it should be looked into; so if the good is greater, then he is to command it, even if it necessitates that which is other than it from the *munkar*. And the *munkar* is not to be forbidden if it necessitates missing the good which is greater than it. Because the prohibiting (of the evil) at that time would be a form of hindering from the path of Allaah and assisting in the removal of the obedience to Him and obedience to His Messenger (*sallallaahu 'alayhi wa sallam*), and it would also be a form of removal of performing righteous actions.

If the *munkar* is predominant, then it is to be prohibited even if it necessitates missing that which is other than it from the good. And the commanding of that good which necessitates the additional *munkar* (evil) would be commanding of a *munkar* and a means to the disobedience of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). As for if the good and the evil are equal in that which they necessitate, then they are not to be commanded or forbidden (unrestrictedly). At times commanding (the good) may rectify (the situation) and at times forbidding (the evil) may rectify it.

At times, neither commanding nor forbidding will rectify (a situation) regardless of what the good and the evil would result in. That is regarding the predetermined affairs which occur. As for that which relates to the types (of issues which may occur), then the good is to be commanded absolutely and the *munkar* is to be forbidden absolutely. Concerning the single individual and the single group, then its good is to be commanded and its *munkar* (evil) is to be forbidden; its praiseworthy attribute is to be praised and its blameworthy attribute is to be censured in such a manner that commanding the good does not include loss of a greater good or the occurrence of an evil which is greater, nor should the forbiddance of the evil include the occurrence of a greater evil or the loss of some good which outweighs it (the evil).

> From this perspective is the (outward) tacit approval of the Prophet (*sallallaahu 'alayhi wa sallam*) for 'Abdullaah Ibn Ubayy Salool and his likes from the leaders in hypocrisy and wickedness, due to what they had from agreement. For the removal of his evil by way of a type of punishment would have necessitated the removal of a good, which was greater than angering his people and their supporters, and the people would have fled (from *al-Islaam*) when they heard that Muhammad kills his companions.[126]

The Principle That the Primary and the Subsidiary Rulings Are Not Complete, Except by Two Matters: The Presence of the Conditions and the Negation of the Preventative Factors.[127]

I say: And this is a great principle concerning all of the rulings of the Legislation. Whether they be in the primary issues or the subsidiary issues, it is a must that the conditions be present and there be no preventative factors. So if the condition is present but there is a preventative factor, then the ruling is not valid. For example, from that are the verses of threat regarding the one who commits the affairs which have been prohibited; he is from the people mentioned in the texts of threat (i.e. he is subject to the threat).

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[126] From the speech of Shaykhul-Islaam in *Majmoo' al-Fataawaa. 28/128-131,* and the book: *Al-Amr bil-Ma'roof wan-Nahy Anil-Munkar by* Shaykhul-Islaam, pg. 21.

[127] *Sharh al-Qawaa'id as-Sa'diyyah,* pg. 89.

However, perhaps there may be a preventative factor stopping his punishment, such as *at-tawbah* (repentance), seeking of forgiveness of the believers for him, trials,[128] or other than that from those things which expiate sins. From that, as well, is the prayer, for example. It is obligatory that its condition, purification, be present. So whoever wants to pray without purification, his prayer is not valid due to the absence of its condition. From that, as well, is the principle of *at-takfeer* (declaring a Muslim to be a disbeliever), *at-tabdee'* (declaring a Muslim to be an innovator), and *at-tafseeq* (declaring a Muslim to be an evil-doer). It is an area in which *fitnah* and trials have become great and the foolish ones have become reckless, causing much differing, and desires and opinions have become rampant.[129] The position of *Ahlus-Sunnah wal-Jamaa'ah,* those who traverse upon the methodology of the righteous predecessors, regarding the *takfeer* of the people of innovation and corrupt beliefs, is one of detail.[130]

And it is that the people of innovation are not of one level. From them is he who is destroyed by his disbelief, such as he who makes a statement or action of disbelief and the conditions of *takfeer* have been met concerning him and the preventative factors for it have been negated. And from them is he who is not

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[128] Ibid.

[129] See: *Mawqif Ahlis-Sunnah wal-Jamaa'ah min Ahlil-Bida' wal-Ahwaa',* 1/237.

[130] There is one statement which maintains the general negation of *takfeer* from anyone from the People of the *Qiblah.* So (according to this statement), none of the people of the *Qiblah* is a disbeliever. And the statement of absolute *takfeer* of the people of innovation: all of them are disbelievers who have left the fold of *al-Islaam.* Both statements have left that which is correct and opposed the legislative evidences. Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* has mentioned the error of he who ascribes these two statements to one of the Imaams of the *Salaf* and that what is correct is that it is detailed; and it is the truth from the Imaams of the *Salaf.* See: *Majmoo' al-Fataawaa,* 7/337-340.

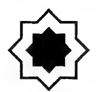
ruled to be a disbeliever due to the negation of that regarding him. Moreover, the statement of *takfeer* of the people of innovation and *takfeer* in general, is predicated upon two great principles:

1. The proofs from the Book and the *Sunnah* that the statement or action perpetrated by the one who is ruled upon, is one which necessitates the ruling of disbelief.

2. Applying this ruling to a particular speaker or perpetrator so long as the conditions of *takfeer* are intact and the preventative factors have been negated.

These two principles are also applied to the individual who is guilty of innovation or wrong-doing. The proof must be established from the Book and the *Sunnah*, that the statement or action perpetrated by the one who is ruled upon, is (in fact) an innovation, and the conditions of *tabdee'* must be met on the specific speaker or perpetrator and any preventative factors must be negated.[131] And Allaah knows best.

[131] See: *Majmoo' al-Fataawaa*, 3/352-354, 12/497-498; *Sharh al-'Aqeedah At-Tahaawiyyah*, 338-340; also see the speech on this issue in the magnificent book: *Mawqif Ahlis-Sunnah wal-Jamaa'ah min Ahlil-Ahwaa wal-Bida'* by the noble brother, the Shaykh, Dr. Ibraaheem ar-Ruhaylee, 1/163-235.



Lesson Eleven: The Position of the *Salafus-Saalih* against the Innovators: Cautioning and Warning against the People of Desires and Innovations Who Oppose the *Sunnah*

The Prophet (*sallallaahu 'alayhi wa sallam*) said: **"Whoever introduces into this affair of ours that which is not from it will have it rejected."** And he (*sallallaahu 'alayhi wa sallam*) said: **"Whoever does an action which is not from this affair of ours will have it rejected."** And he (*sallallaahu 'alayhi wa sallam*) said: **"Whoever loves for Allaah, hates for Allaah, gives for Allaah, and withholds for Allaah, has completed *al-eemaan*."**[132]

He (*sallallaahu 'alayhi wa sallam*) also said:

> **There was no prophet whom Allaah sent to a nation before me except that he had disciples and companions who took to his *Sunnah* and followed his commands. Then those who came after them differed, saying that which they do not do, and doing that which they were not commanded. So whoever fights them with his hand then he is a believer; whoever fights them with his tongue then he is a believer; and whoever fights them with his heart then he is a believer, and there is not any faith beyond that [even] the amount of a mustard seed.**[133]

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[132] Recorded by Abu Daawood.

[133] Recorded by Muslim.

On the authority of Ibn Mas'ood, *radhiyyallaahu 'anhu,* who said: Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said:

> **There will come out at the end of time, a people who are young and foolish. They will speak with the speech of the best of people. They will pass through *al-Islaam* like the arrow passes through the game. Whoever encounters them should kill them. For indeed in killing them there is a reward with Allaah on the Day of Standing for the one who kills them.**[134]

What is meant by this *hadeeth* is the *Khawaarij*. The Companions of Allaah's Messenger, (*sallallaahu 'alayhi wa sallam*), along with 'Alee Ibn Abee Taalib, *radhiyyallaahu 'anhu,* fought them in the battle of *An-Nahrawaan.*

Due to these preceding texts and others of similar import, the Imaams of the *Salaf* warned against innovations and the innovators. Their books and writings are filled with refutations against innovation and its people, and cautions (against them).

From that:

i. Muslim narrated in his *Saheeh* on the authority of Yahyaa Ibn Ya'mar and Humayd Ibn 'Abdur-Rahmaan that Yahyaa said to 'Abdullaah Ibn 'Umar, along with 'Alee Ibn Abee Taalib, *radhiyyallaahu 'anhu*: "There has appeared before us a people who read the *Qur'aan* and speak concerning affairs of knowledge"[135] and he mentioned their state and said that they

[134] Recorded by Muslim in the *Book of Az-Zakaah.*

[135] Meaning they adhere.

claim that there is no such thing as *qadr* and that the affair is (only that which) lies ahead. Ibn 'Umar said:

> When you meet these people, inform them that I am free from them and they are free from me. By Him who 'Abdullaah Ibn 'Umar swears by, if one of them had the likes of *Uhud* in gold and he was to spend it, Allaah would not accept it from him until he believes in *al-qadr*...

ii. On the authority of 'Umar Ibn al-Khattaab, *radhiyyallaahu 'anhu,* who said: "Beware of people of opinion, for they are the enemies of the *Sunnah.* They have become tired of memorizing the *ahaadeeth* and have spoken with opinion; they have gone astray and lead [others] astray."[136]

iii. Ad-Daarimee, al-Laalikaa'ee, and others narrated on the authority of Abu Qilaabah, *rahimahullaah* that he said: "No people have invented an innovation except that they have made permissible the sword [i.e. to shed blood]."

iv. Abu Ayyub as-Sakhtiyaanee said: "All of the people of desires are *Khawaarij.*"And he said: "Indeed, the *Khawaarij* differ in name, but they unite upon the sword."[137]

v. On the authority of Sufyaan ath-Thawree, *rahimahullaah,* who said: "Innovation is more beloved to Iblees than sin. Sin is repented from, whereas innovation is not repented from."[138] Al-Laalikaa'ee reported it

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[136] Recorded by Ibn Abee Shaybah.

[137] Al-Laalikaa'ee, Sharh Usool al-Itiqaad, 1/143.

[138] This which Sufyaan, *rahimahullaah,* has mentioned from the absence of the acceptance of of the innovator, is only since, in most cases, he does what he does thinking that it is (from

vi. He also narrated from Qataadah that he said: "Woe to you! When a man comes with an innovation, it is incumbent that it be mentioned so that it may be cautioned against."

vii. On the authority of al-Hasan, who said: "The people of desires have the status of the Jews and the Christians."

viii. 'Umar Ibn 'Abdul-'Azeez, *rahimahullaah*, said: "When you see a people conversing concerning their religion with something other than that which is general, then know that they are on the foundation of deviation."

ix. On the authority of 'Abdullaah Ibn 'Umar, *rahimahullaah*, who said: "I am not more pleased with anything in *al-Islaam* the way I am pleased that nothing from these desires has entered into my heart."

x. On the authority of 'Abdullaah Ibn Mas'ood, *radhiyyallaahu 'anhu*, who said: "A people will come who abandons from the *Sunnah* the likes of this [meaning a part of one's finger] and if you leave them they will bring a bigger disaster."[139]

They Imaams of the *Salaf* did not suffice with refuting the people of innovations and miguidance. Rather, they warned the people against sitting with them and listening to their speech.

Ad-Daarimee and Ibn Battah narrated from al-Hasan that he used to say: "Do not sit with the people of desires, do not argue with them, and do not listen to them."

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the) religion by which he draws near to Allaah. And what supports that is his (*sallallaahu 'alayhi wa sallam*) statement: **"Allaah has blocked the repentance of every innovator until he leaves his innovation."**

[139] *Sharh Usool al-I'tiqaad*, al-Laalikaaee 109.

Al-Aajuree and al-Laalikaa'ee also narrated from al-Hasan that a man came to him and said: "O Abu Sa'eed! I wish to debate with you." Al-Hasan said: "As for me, I know my religion. Only he who doubts his religion would debate you."

On the authority of Ismaa'eel Ibn Khaarijah who said:

> Two men from the people of desires entered upon Muhammad Ibn Sireen and said: 'O Abu Bakr! We want to narrate to you a *hadeeth*.' He said: 'No,' they said: 'Then we want to recite to you a verse from the Book of Allaah.' He said: 'No.' And he said: 'You depart from me otherwise I will stand [and depart].' So the two men stood and left. Some of the people said: 'Why did you not let him recite a verse?' He said: 'I hated that he should recite a verse and distort it and that would settle in my heart.'[140]

'Abdullaah, the son of Imaam Ahmad narrated in *as-Sunnah* on the authority of Abu Qilaabah, *rahimahullaah*, who said: "Do not sit with them and do not mix with them, for indeed, I do not feel safe from them submerging you into their misguidance and confusing you in much of that which you know."

These are some of the noble prophetic *ahaadeeth* and statements of the *Salaf* of the *Ummah*—the people of comportment and consciousness, the people of forbearance and piety—in connection to what has preceded from the command of following and the prohibition of innovating. They have come explicitly mentioning the permissibility of reviling the people of innovation and clarifying their condition to the people. Rather, they considered that to be from the obligations, that the religion is not established except by way of them.

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[140] Al-Anjuree, *Ash-Sharee'ah*, No. 117.

Indeed, that is from the perspective of striving in the path of Allaah, which is tantamount in terms of nobility and loftiness of the objective, to *jihaad* against the enemies with the sword and spear. Rather, it is weightier than that. Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* said:

> And the likes of the Imaams of innovations from the people of statements which contradict the Book and the *Sunnah* or acts of worship which contradict the Book and the *Sunnah,* clarifying their condition and warning the *Ummah* against them is obligatory by agreement of the Muslims. This is to the point that it was said to Ahmad Ibn Hanbal: 'Is it more beloved to you that a man fasts, prays, and makes *i'tikaaf* or speaks about the people of innovations?' He said: 'If he stands and prays and makes *i'tikaaf,* then it is only for himself. If he speaks concerning the people of innovations, then it is for the Muslims; so this is better.'
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> So he clarified that the benefit of this is general for the Muslims in their religion and it is from the perspective of *jihaad* in Allaah's path. Hence, (innovation brings about) the purging of Allaah's path, His religion, His methodology, and His Legislation. Warding off the injustice of these (innovators) and having enmity towards them due to that is a communal obligation by agreement of the Muslims. Were there not one who Allaah establishes to defend (the religion from) the harms of these people then the religion would have been corrupted and its evil would have been greater than the evil of being seized by the enemy from the people with whom there is war. For these people, when they seize, they do not corrupt the hearts and that which they contain from the religion except at end. As for those (innovators), they corrupt the hearts from the onset.[141]

He, *rahimahullaah,* said in another place:

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[141] *Majmoo' Al-Fataawaa,* 28/231-232.

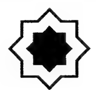
> When an innovator calls to beliefs which oppose the Book and the *Sunnah* and it is feared that the man would lead the people astray by way of that, his affair is to be clarified to the people so they may avoid his misguidance and know his state. It is obligatory that this clarification is done in a manner seeking the Face of Allaah the Exalted. Speaking concerning his sins should not be done due to the desires of the individual who is clarifying his affair; it should not be done out of jealousy, hatred, vying for leadership, or wordly enmity between the two of them, where when speaking of his sins, he (the one clarifying the innovator's affair), appears sincere while his hidden intention is to degrade and belittle him. This is from the acts of the *Shaytaan*.[142]

The *Salafus-Saalih,* from the Companions, the *Taabi'oon* and those who followed them upon their methodology, were united upon admonishing innovations and its people and warning against it and its people,[143] in keeping with the Book and the *Sunnah.* So it is obligatory to follow them in that.

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[142] *Majmoo' al-Fataawaa,* 28/221.

[143] See: *Al-I'tisaam by Ash-Shaatibee,* 1/141-142. See also, the preceding speech of Shaykhul-Islaam wherein he mentioned that warding off the injustice of the innovators and their enmity is a communal obligation by agreement of the Muslims.



Lesson Twelve: From the *Minhaj* of the *Salaf* Is Refuting the One Who Opposes[144]

From that which is confirmed with the Imaams of the *Salaf,* may Allaah have mercy upon them, is refuting the one who opposes (the Book or the *Sunnah*). It is the same, whether the one who opposes it is from *Ahlus-Sunnah wal-Jamaa'ah*[145] and he has opposed (the Book or the *Sunnah*) in a jurisprudential issue or an issue of *'aqeedah,* or if the opposer is from the people of innovation. And it is not a requirement when refuting the opposer that the good qualities of the one who is refuted be mentioned or that there be *al-Muwaazanah* (balance) between the good and bad points; for Allaah had praised the believers without making mention of their lapses, and Allaah has censured the disbelievers, hypocrites, and the wrong-doers without mentioning their good qualities. The Prophet

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[144] And it is an affirmed principle according to *Ahlus-Sunnah wal-Jamaa'ah,* and they carry it out from the perspective of giving sincere advice. The Book, the *Sunnah,* and the consensus have proven this principle; i.e. the principle of refuting the one who opposes (the Book or the *Sunnah*). For more details concerning this topic, Refuting the One Who Opposes, one should look into the magnificent and landmark book: *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd ar-Rijaal wal-Kutub wat-Tawaa'if* by the Shaykh, the 'Allaamah, Dr. Rabee' Ibn Haadee al-Madkhalee, may Allaah preserve him; and the magnificent book by Dr. Bakr Abu Zayd, *Ar-Radd 'Alaa al-Mukhaalif min Usoolil-Islaam.*

[145] "However, if the one who is criticized is from *Ahlus-Sunnah wal -Jamaa'ah* and he has erred in matters which are not connected to *'aqeedah* then his virtues and good may be mentioned and his error overshadowed by his aiding the *Sunnah.* As for if the one who is criticized is from the people of misguidance then it is not permissible for us to mention his good qualities..." From the speech of the Shaykh, the 'Allaamah, the Dr. Saalih al-Fawzaan, may Allaah preserve him.

(*sallallaahu 'alayhi wa sallam)* has warned his nation against the people of desires while making no indication to what they possess from good.

The Prophet (*sallallaahu 'alayhi wa sallam*) mentioned the defects of specific individuals and did not mention their good qualities from the perspective of (giving) sincere advice. On the authority of 'Aa'ishah, *radhiyyallaahu 'anha,* who said: Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) recited the verse:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٧﴾ ﴾

It is He who has sent down to you [Muhammad, *sallallaahu 'alayhi wa sallam*] the Book [this *Qur'aan*]. In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *al-Ahkaam* [commandments, etc.], *al-Fara'id* [obligatory duties] and *al-Hudud* [legal laws for the punishment of thieves, adulterers, etc.]; and others not entirely clear. So as for those in whose hearts there is a deviation [from the truth] they follow that which is not entirely clear thereof, seeking *al-Fitnah* [polytheism and trials, etc.], and seeking for its hidden meanings, but none knows its hidden meanings save Allaah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it [clear and unclear verses] are from our Lord." And none receive admonition except men of understanding.

[Soorah Aali-'Imraan, 3:7]

And she said: Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) said: **"If you see those who follow that which is not entirely clear from it [the**

Book] then they are those whom Allaah has mentioned; so beware of them."[146]

On the authority of Abu Hurayrah, *radhiyyallaahu 'anhu,* who said: "There will be, at the end of time, a people who will speak with that which neither you nor your fathers have heard of. So you beware and they [should] beware."[147]

It is known that the people of innovations are not absolutely devoid of good qualities. But the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) made no indication of that and did not mention it and he did not say: **"Benefit from their good."**[148]

Al-Baghawee said in explanation of these two *hadeeths*:

> Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) informed about the splitting of this *Ummah,* and the appearance of the people of desires and innovations amongst them. And he ruled with safety for whoever follows his *Sunnah* and the *Sunnah* of his Companions. So it is upon the individual Muslim that when he sees a man practicing something of desires and innovations in beliefs or scorning something from the *Sunan,* he must abandon him and free himself from him, and leave him whether he is alive or dead. So he should not give him *salaam* if he meets him, nor should he respond if he [the innovator] initiates it, up until he leaves his innovation and returns to the truth. The prohibition of separation [from one's brother] for more than three days is with regards to what occurs between two men of deficiency in

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[146] Recorded by al-Bukhaaree and Muslim in their *Saheehs.*

[147] The Introduction of (Saheeh) Muslim.

[148] *Minhaj Ahlis-Sunnah wal-Jamaa'ah Fee Naqd Ar-Rijaal wal-Kutub wat-Tawaa'if* by the Shaykh, the 'Allaamah, the Doctor Rabee' Ibn Haadee Al-Madkhalee, pg. 18.

the rights of friendship and companionship, not the affairs of the religion. For indeed abandonment of the people of desires and innovations is ongoing until they repent."[149]

This is regarding warning against the people of desires and innovations as it relates to the Prophet (*sallallaahu 'alayhi wa sallam*) mentioning the defects of particular individuals without mentioning their good qualities.

(Here are the narrations):

- On the authority of 'Aa'ishah, *radhiyyallaahu 'anha*: A man sought permission to enter upon the Prophet (*sallallaahu 'alayhi wa sallam*). So when he saw him he said: **"An evil brother to his tribe and an evil son to his kinsfolk."**[150]

  Al-Qurtubee, *rahimahullaah,* said: "Within the *hadeeth* is the permissibility of back-biting the one who openly commits *fisq* [wrongdoing] or the likes of that from corruption in rulings and calling to innovation..."[151]

  An-Nawawee said: "In the *hadeeth* is [proof for] appeasing the one whose evil is feared and back-biting the evildoer whose wrong doing is public and he whom the people need to be aware of.[152]

- When Faatimah bint Qays mentioned to the Prophet (*sallallaahu 'alayhi wa sallam)* that Mu'aawiyah Ibn Abee Sufyaan and Abu Jahm both had proposed to her, Allaah's Messenger (*sallallaahu*

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[149] Ibid; see also *Sharhus-Sunnah,* 1/277.

[150] *Saheeh al-Bukhaaree; Fat-hul-Baaree,* 10/471.

[151] *Fat-hul-Baaree,* 10/452.

[152] *Sharh an-Nawawee 'alaa Saheeh Muslim,* 16/144.

> *alayhi wa sallam)* said: **"As for Abu Jahm, he does not remove his stick from his shoulder [i. e. he beats his women] and as for Mu'aawiyah he is a poor man who does not have any money. Marry Usaamah Ibn Zayd."**[153] There is no doubt that the two men had virtues and good qualities. However, the situation was one of sincere advice and instruction, more than that was not required.

On the authority of 'Aa'ishah, *radhiyyallaahu 'anha,* Hind Bint 'Utbah said: "O Messenger of Allaah! Abu Sufyaan is a stingy man and he does not give me that which will suffice me and my child, except that which I take from him while he does not know." He (*sallallaahu 'alayhi wa sallam*) said: **"Take that which suffices you and your child in goodness."**[154]

Al-Haafidh, Ibn Hajr said: "This *hadeeth* is evidence for the permissibility of mentioning about a person that which he does not like if it is for the purpose of seeking a religious verdict, lodging a grievance, and the likes. It is one of the instances in which backbiting is permissible."[155] So the Prophet (*sallallaahu 'alayhi wa sallam*) did not rebuke her for her mention of the bad qualities, nor did he make her mention the good qualities of Abu Sufyaan; and he, indeed, had good qualities.[156]

Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah,* said:

> Criticism of the narrators of *hadeeth* and [criticism of] the innovations of the innovators with the truth is legislatively obligated. And the likes of the Imaams of innovations, from the

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153 *Saheeh Muslim,* 2/1114.

154 *Saheeh Al-Bukhaaree,* along with *Fat-hul-Baaree,* 9/507.

155 *Fat-hul-Baaree,* 9/509.

156 See: *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd 'alaa Ar-Rijaal wal-Kutub wat-Tawaa'if,* pg. 20-21.

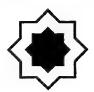
people of statements which contradict the Book and the *Sunnah* or acts of worship which contradict the Book and the *Sunnah*, clarifying their condition and warning the *Ummah* against them is obligatory by agreement of the Muslims. This is to the point that it was said to Ahmad Ibn Hanbal: 'Is it more beloved to you that a man fasts, prays, and makes *i'tikaaf* or speaks about the people of innovations?' He said: 'If he stands and prays and makes *i'tikaaf*, then it is only for himself. If he speaks concerning the people of innovations, then it is for the Muslims; so this is better.'

So he clarified that the benefit of this is general for the Muslims in their religion and it is from the perspective of *jihaad* in Allaah's path. Hence, (innovation brings about) the purging of Allaah's path, His religion, His methodology, and His legislation.

Warding off the injustice of these (innovators) and having enmity towards them due to that is a communal obligation by agreement of the Muslims. Were there not one who Allaah establishes to defend (the religion from) the harms of these people, then the religion would have been corrupted and its evil would have been greater than the evil of being seized by the enemy from the people with whom there is war. For these people, when they seize, they do not corrupt the hearts and that which they contain from the religion except at the end. As for those (innovators), they corrupt the hearts from the onset.[157]

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[157] *Majmoo' al-Fataawaa*, 28/231-232.



Lesson Thirteen: Rules Which Must be Observed Regarding Individuals and Groups

These are rules[158] which define those from mankind of whom it is obligatory to respect and honour and of whom it is not permissible to breach their honour and which define those who it is permissible to speak about and criticize. Rather, it is obligatory, if there is a need and a benefit (in that) without looking to their good qualities.

Those Who It Is Obligatory to Honour:

- The Messengers and Prophets, may Allaah's prayers and peace be upon all of them.

- The Noble Companions, may Allaah's pleasure be upon all of them. So it is not for the *Ummah* to have anything except love and reverence for them. Allaah has praised them in His Book with a divine praise and He spoke concerning their status, their striving, and their efforts in Allaah's path with their wealth and lives.

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[158] These rules, Shaykh Rabee' al-Madkhalee mentioned them in his book: *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd 'alaa ar-Rijaal wal-Kutub wat-Tawaa'if,* pg. 25 and thereafter. I have transmitted them because they exemplify the methodology of the *Salaf* in this field.

Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) praised them with a divine praise individually and as a group, and the Imaams of *al-Islaam* mentioned their virtues and nobility, writing many books concerning their virtues and great works. Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) forbade reviling them. He said: **"Do not revile my companions. For by Him in Whose Hand is my soul, if one of you were to spend the likes of Uhud in gold that would not equal a *mudd* spent by one of them; not even half of it."**[159]

And *Ahlus-Sunnah wal-Jamaa'ah* recognizes their status. Therefore, they preserve it with the highest level of preservation and they prohibit speaking about what occurred between 'Alee and Mu'aawiyah and whoever was with them from the rest of the companions. They affirm for them the reward of the *Mujtahidoon* (those qualified to make *ijtihaad*) and they rule upon the one who speaks about them or any one of them, to have deviation, misguidance, and heresy.

❁ Those who follow them with goodness from the *Taabi'oon* who met the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and were guided by their guidance, such as the seven *Fuqahaa'* of Madeenah and those who traversed upon their methodology in the rest of the lands. Then those who came after them from the Imaams of *hadeeth, fiqh,* and *tafseer* who tread the path of the noble companions and *Taabi'oon;* and whoever traversed upon their methodology in beliefs and clinging to the Book and the *Sunnah* and avoiding innovations, desires and its people; and who defend the *haqq* and its people up until this day of ours and after it, until the command of Allaah comes. These are the ones Allaah's Messenger (*sallallaahu 'alayhi wa sallam)* was referring to in his statement: **"There will not cease to be a group**

[159] Agreed upon.

from my nation victorious upon the truth. They will not be harmed by those who forsake them nor those who oppose them until the command of Allaah, the Mighty and Majestic, comes."[160]

Shaykhul-Islaam Ibn Taymiyyah said in description of this category of people:

> He for whom it is known that *al-ijtihaad* is permissible, mentioning him by way of censure or declaring him an evil-doer is impermissible. Indeed, Allaah has forgiven his error. Rather, it is obligatory, due to what he has from *eemaan* and *taqwaa,* to have allegience and love for him, and to establish that which Allaah has made obligatory from his rights: praise, supplication for him, and other than that.[161]

Those Who It Is Permissible to Censure, Criticize, and Warn the People against Their Harm:

- It is permissible, rather, it is obligatory to speak about the people of innovation and to warn against them and their innovation, individually or as a group; those from the past as well as the present, from the *Khawaarij,* the *Rawaafidh,* the *Jahmiyyah,* the *Murji'ah,* the *Karaamiyyah,* and the people of *kalaam* (theological rhetoric), those who the knowledge of *kalaam* has dragged them to corrupt beliefs like negation of (all of) Allaah's attributes or some of them. So these, it is obligatory to warn against them and their books. Likewise, whoever traverses upon their (deviated) methodology from the present-day sects or groups and from those who outwardly profess *tawheed* and the *sunnah.* It is

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160 Muslim 3/1523. Musnad Ahmad 5/278.

161 *Majmoo' Al-Fataawaa,* 28/234.

obligatory to have opposition to them and to avoid their methodologies. Rather, one must wage war against them and flee from them and their people. Included amongst them are those who aid them, defend them, mention their good qualities, praise them, and praise their personalities and leaders,[162] and show preference for their methodology over the methodology of the people of *tawheed*, the *sunnah*, and the *jamaa'ah*.

- It is permissible, by consensus of the Muslims, to censure the narrators and witnesses, if they are from those who have been criticized. Rather, it is obligatory. An-Nawawee mentioned that and reported it, as did Ibn Taymiyyah, may Allaah have mercy upon them both.[163] The one who observes that which the Imaams of *al-Islaam* have established in aiding this religion, (and from that is refuting the innovators), will find that the Imaams of *al-Islaam* spoke about the people of innovation and they spoke about the narrators and made no mention of *al-Muwaazanah* (balance) between the good and bad qualities. They wrote books on *jarh wat-ta'deel* (criticism and accreditation); books in support of the *Sunnah* and refutation of the people of innovation and their groups; and books about the fabricated *ahaadeeth* and they did not obligate this *muwaazanah* in any way.

  Rather, they wrote books specifically concerning criticism and specifically mentioned therein the criticized narrators and (the names of those from the *Salaf*) who spoke against them with criticism; and they did not stipulate this condition at all.[164] The one who looks into the books of the Imaams of the *Salaf* will find warnings against innovations and its people. He will not find

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[162] This is if their condition and that which they have with them from opposition to the *Sunnah* is known.

[163] See: *Majmoo' al-Fataawaa*, 28/234.

[164] See: *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd'alaa ar-Rijaal wal-Kutub wat-Tawaa'if*, pg. 32. And the author, may Allaah preserve him, mentioned examples of that on pages 33-34.

> therein that they did not mention an individual except that they connected his good qualities with mention of his bad qualities and innovations. Rather, they mentioned defects of the book, the group, or the individual speaker without any indication of what is in it of good. Look at what Imaam Ahmad and his son 'Abdullaah wrote, and at what al-Bukhaaree wrote in *Khalq Af'aal al-'Ibaad,* and that which al-Khallaal wrote, and Ibn Khuzaymah in the books of *Sunnah* and *at-Tawheed*. Look at that which Ibn Battah wrote in *ash-Sharh* and *al-Ibaanah;* Also see *Sharh Usool I'tiqaad Ahlis-Sunnah wal-Jamaa'ah* by al-Laalikaa'ee, the introduction of *Sharhus-Sunnah* by al-Baghawee, the introduction of Ibn Maajah, *As-Sunnah* by Abu Daawood in his book *As-Sunan* (i.e. *Kitaab As-Sunnah*), *al-Hujjah fee Bayaan al-Muhajjah* by Abul-Qaasim at-Taymee al-Asbahaanee. See the writings of Shaykhul-Islaam Ibn Taymiyyah, Ibnul-Qayyim, and Imaam Muhammad Ibn 'Abdul-Wahhaab. Look at their stances and their dealings with the people of innovation.[165]

I say: The scholars of the *Salaf* refuted the groups of innovation. They refuted the *Rawaafidh*, the *Qadariyyah*, the *Jahmiyyah*, the *Mu'tazilah*, the *Khawaarij*, the *Murji'ah*, the *Ashaa'irah*, the *Maatureediyyah*, and the *Soofiyyah*, just as they refuted the heads of the innovators, such as al-Jahm Ibn Safwaan, Bishr Al-Mareesee, Ibn Mutahir al-Hillee, ar-Raazee, Ibn 'Arabee. They also refuted al-Aamadee, al-Ghazaalee, al-Bakree, al-Akhnaa'ee, as-Subkee, and other than them.

Indeed, the present day *Salafee* scholars follow the footsteps of their pious predecessors in refutation of the innovating groups, and refutation of the heads of innovation and misguidance. Indeed, they have refuted the *Soofee* groups and the partisan sects of the era[166] who oppose the

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[165] *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd'alaa Ar-Rijaal wal-Kutub wat-Tawaa'if,* pg. 70.

[166] Likewise, that which they take as a methodology in *da'wah* which opposes that which the *Salafus-Saalih* were upon. From these groups are the groups well-known by their principle:

guidance of the Prophet (*sallallaahu 'alayhi wa sallam*) and the guidance of his Companions. They have refuted all who have opposed the *Sunnah* and the guidance of the *Salafus-Saalih* in small amounts or large amounts if they were aware of that (opposition), in support of *al-Islaam*.

Moreover, these present day *Salafee* scholars who have refuted the leaders of the innovators in this era, have traversed upon the correct methodology. That is, the absence of *muwaazanah* between the good and bad qualities. From the best of that which was written concerning this, and that has gained the acclaim of the scholars, is the book *Minhaj Ahlis-Sunnah wal-Jamaa'ah fee Naqd 'alaa ar-Rijaal wal-Kutub wat-Tawaa'if* (The Methodology of *Ahlus-Sunnah wal-Jamaa'ah* in Criticizing Individuals, Books and Groups) by the Shaykh, the 'Allaamah, Dr. Rabee' Ibn Haadee 'Umayr al-Madkhalee. The most prominent of the scholars of this era have supported the methodology of criticism which Shaykh Rabee' has mentioned. From them is the Shaykh, the 'Allaamah, the Imaam, 'Abdul-'Azeez Ibn Baaz, *rahimahullaah,* the Shaykh, the 'Allaamah, Muhammad Naasirudeen al-Albaanee, the Shaykh, the 'Allaamah, Saalih al-Fawzaan, and others.

"We will cooperate in that which we agree upon and excuse one another in that which we differ." Based upon this principle, they have a methodology of dangerous unification under which is joined everyone who concurs with them based upon their principle. As a result of this (corrupt) unification, many of the deviant groups enter (their ranks). So there is no difference between the *Soofee,* the *Raafidhee,* the *Mu'attil,* the *Mushabbih,* and the *Qubooree* (grave worshipper). Rather, the Christians enter into their assemblies and they make concessions for the Jews regarding *'aqeedah.* To the point that more than one of their leaders has said: *"Our enmity with the Jews is not religious."* Resulting from this *da'wah,* and treading in its shadow, is the *da'wah* to closeness between the *Sunnah* and the *Raafidhah,* then the *da'wah* to unity of the religions, and other than that from the calls which tear down the principle of *al-Walaa' wal-Baraa'* (affection and aversion) in *al-Islaam.* There has branched off from this group other groups; from them are those which are extreme in declaring *takfeer* upon the methodology of the *Khawaarij.* From them are those who are very lackadaisical, corresponding with the *Murji'ah* in their beliefs.

The Eminent Shaykh, the 'Allaamah, 'Abdul-Azeez Ibn Baaz was asked the following question: Regarding the methodology of *Ahlus-Sunnah wal-Jamaa'ah* in criticizing the people of innovation and their books, is it obligatory to mention their good qualities as well as their bad qualities, or only their bad qualities? He, *rahimahullaah,* responded:

> That which is known in the speech of the people of knowledge, is criticism of the bad qualities so as to warn, and clarification of the mistakes in which they have erred, (it is) to warn against them. As for the good, it is known that the good is accepted. However, what is specified is the warning against their errors, such as warning against the errors of the *Jahmiyyah, Mu'tazilah,* and the *Raafidhah,* and the likes. So the requirement of clarifying what they have with them of the truth is void. And if a questioner were to ask what they have of the truth and in what do they correspond with *Ahlus-Sunnah,* then the one who is asked who knows that is to clarify it. However, the greater and more important objective is clarification of what they have of falsehood to warn the questioner so that he may not incline towards them.

Someone else asked him: There are a people who obligate *al-muwaazanah,* (saying) that when you criticize an innovator for his innovation to warn the people against him, then it is obligatory that you mention his good qualities so as not to oppress him.

The Shaykh responded:

> No, it is not necessary. It is not necessary. Due to this when you read the books of *Ahlus-Sunnah* you will find that what is intended is warning. Read in the books of al-Bukhaaree [such

as], *Khalq Af'aal Al-'Ibaad;* "The Book of *Adab*" in the *Saheeh*. (Look in) the book *As-Sunnah* by 'Abdullaah Ibn Ahmad; *Kitaab at-Tawheed* by Ibn Khuzaymah; the refutation of 'Uthmaan Ibn Sa'eed on the people of innovation etc. which they have compiled for the purpose of warning against their falsehood. The objective is not to count their good qualities. The objective is warning against their falsehood; and their good qualities have no value as it relates to the one who has disbelieved. If his innovation has caused him to become a disbeliever then his good is nullified, and if they do not cause him to become a disbeliever the he is (still) in danger. So the objective is clarification of his errors and mistakes so that he may be warned against.[167]

The Shaykh, the 'Allaamah, Saalih Ibn Fawzaan al-Fawzaan, may Allaah preserve him, after he was asked a number of questions concerning the (different) groups, was asked the following question: "O Shaykh! Do we warn against them without mentioning their good qualities for example, or do we mention their good qualities and their bad (qualities)?"

He responded:

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[167] See: *Muqaddamah An-Nasr al-'Azeez*, pg. 8; transcribed from a tape recording of a lesson from the lessons of the Shaykh, which he delivered in the summer of the year 1413H, in at-Taa'if. The books of the Eminent Shaykh, *rahimahullaah*, are full of refutations against the innovators and the various groups. Such books include *at-Tahdheer min al-Bida'* and *Naqd al-Qawmiyyah al-'Arabiyyah;* likewise, many refutations of the callers to the establishment of celebrations and festivals of *al-Jaahiliyyah* and the various creeds. You will not find therein anything from these *muwaazanaat* which some of the people call to. This methodology upon which the Eminent Shaykh, Ibn Baaz traversed, the Shaykh, the 'Allaamah, Saalih al-Fawzaan traversed upon it in his refutations and debates, as did other than him from the scholars of this land, in keeping with the scholars from the *Salaf*, may Allaah the Exalted have mercy upon them.

> If you mention their good qualities, then you have called to them... No, do not mention their good qualities. Mention the error which they are upon only. For you are not responsible for studying their deeds and or evaluating their personalities. You are responsible for clarifying the error which they have in order that they may repent from it; and in order that others may be warned against them. As for if you were to mention their good qualities then they would say: 'This is the one we desire.'[168]

The noble Shaykh 'Abdul-'Azeez al-Muhammad as-Salmaan, *rahimahullaah,* was asked the following question: Is it a condition to make *al-Muwaazanah* (balance) between the good and evil deeds when speaking about the innovators within the methodology of the *Salaf*?

He, *rahimahullaah,* responded:

> Know, may Allaah grant success to us, you and all of the Muslims, that it has not been narrated from any of the *Salafus-Saalih* from the Companions, the *Taabi'oon* and those who followed them in goodness, the showing of reverence for the people of innovation, the supporters of the people of innovations, or the callers to allegiance with them. This is because the people of innovations have diseased hearts, and it is feared for the one who mingles with them or has contact with them that what they have from this incurable disease will reach him. This is because the ill infects the healthy and not the other way around. So beware of all of the people of innovations. From the people of innovation whom it is obligatory to stay away and

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[168] *Muqaddamah An-Nasr Al-'Azeez,* pg. 8; transcribed from a tape recording of the third lesson from the lessons on *Kitaab At-Tawheed* which his Eminence delivered in the summer of the year 1413, in At-Taa'if.

make *hijrah* from are: the *Jahmiyyah*, the *Raafidhah*, the *Mu'tazilah*, the *Maatureediyyah*, the *Khawaarij*, the *Soofiyyah*, the *Ashaa'irah*, and whoever is upon their path which has deviated from the path of the *Salaf*. So it is proper for the Muslim to beware of them and to warn against them.[169]

Shaykh al-Albaanee, *rahimahullaah*, was asked about the principle of *al-Muwaazanah* and he repudiated it. There came within his speech: "From where did they get this, that if there comes an appropriate instance for a person to clarify the error of a Muslim, if he is a caller or not a caller, then it is required within a lecture to mention therein his good qualities from its beginning to its end!? *Allaahu Akbar*! This is a strange thing!"[170]

From that which has been mentioned from the speech of the scholars of the *Salaf*, past and present, it is clear that *al-muwaazanah* in refuting the people of falsehood is not from the methodology of the *Salaf*; and that that methodology, i.e. *al-muwaazanah* between the good and bad qualities when refuting, leads to very great evils. The most important of them are:

1. Declaring the *Salaf* to be ignorant
2. Accusing them of oppression and tyranny
3. Glorifying innovation and its people, and scorning the Imaams of the *Salaf* and that which they had of the *Sunnah* and the truth[171]

Moreover, that which is astounding is that the proponents of the *da'wah* of *al-muwaazanah* between the good and bad qualities, with what is in this

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[169] *Muqaddamah an-Nasr al-'Azeez*, pg. 21.

[170] From the answers of Shaykh al-Albaanee to the *da'wah* questions of Abul-Hasan.

[171] See: *al-Muhajjah al-Baydhah fee Himaayah as-Sunnah al-Ghiraa'* by the noble Shaykh Rabee' al-Madkhalee, pg. 127.

methodology from falsehood, beautification of innovation and its people, and illuminating them:

> They do not apply this methodology to *Ahlus-Sunnah* of this era who traverses upon the methodology of the noble *Salaf*. Rather, they oppressively and wrongfully accuse them of artrocities and evils. They broadcast that in all regions of the earth and they do all that in support of the people of innovation and in defence of them. The ignorant ones have fallen into the mire of hindering from the path of Allaah and hindering from the methodology of the *Salaf*, whether they perceive it or not. They fall into the mire of calling to falsehood and innovation whether they perceive it or not.[172]

[172] See his book: *al-Muhajjah al-Baydhah*, pg. 31.



Lesson Fourteen: Instances in Which It Is Permissible to Backbite and Criticize According to the Scholars of *Al-Islaam*

An-Nawawee, *rahimahullaah,* said:

> Know that backbiting is permitted for a correct legislative goal of which it is not possible to reach except by way of it. It is of six categories:
>
> 1. Oppression
> 2. Seeking help in changing an evil and compelling the evil doer to that which is correct
> 3. Seeking a religious verdict
> 4. Warning the Muslims from evil and advising them
> 5. An individual who is open with his sin and innovation
> 6. Defining; so if the person is known by an appellation, such as: The blind one, the crippled one, the deaf one etc., it is permissible to define him by that

Then he said: "These are six instances which the scholars have mentioned, most of them are unanimous; their evidence is from the well-know authentic *ahaadeeth.*"[173]

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[173] *Riyaadh as-Saaliheen,* pg. 519.

Some of the scholars have poeticized these instances in the statement:

Vilification is not backbiting in six cases, the oppressed one, the one who defines, the one who warns, the one who openly commits evil, the one who seeks a verdict, and the one who seeks help in removal of an evil.

I say: Shaykhul-Islaam Ibn Taymiyyah has mentioned the permissibility of backbiting the innovator and that there are two conditions. They are:

1. Knowledge
2. Good intention

He said:

> Moreover, the one who speaks concerning that with knowledge, it is a must that he has a good intention. For if he speaks the truth intending ascendancy in the land or corruption then he is of the same rank as the one who fights for fanaticism and ostentation. If he speaks for the sake of Allaah, making the religion purely for Him then he is from those who strive in Allaah's path, from the inheritiors of the Prophets, the successors of the Messengers.
>
> This perspective does not contradict his (*sallallaahu 'alayhi wa sallam*) statement: ***"Al-gheebah*** **[backbiting] is mentioning your brother with that which he dislikes."**[174] For indeed, the brother [mentioned here] is the believer, and the brother of a believer, if he is true in his *eemaan*, does not hate this truth which Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) love, even if it is a witness against himself and against his kinsfolk. Rather, it is

[174] *Saheeh Muslim.*

upon him to establish equity and to be a witness for Allaah even against his own self, his parents, or his near relatives.

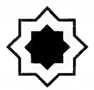
When he hates this truth then his *eemaan* is deficient; his brotherhood is also deficient in accordance with the level of the deficiency in his *eemaan*. He did not consider his hatred (for the truth) from the perspective of his *eemaan* being diminished. Hence, his hatred for that which Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*) love; whereas it is obligatory to give precedence to the love of Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*).

As the Most High has said:

﴿ وَٱللَّهُ وَرَسُولُهُۥٓ أَحَقُّ أَن يُرۡضُوهُ﴾

...but it is more fitting that they should please Allaah and His Messenger [Muhammad, *sallallaahu 'alayhi wa sallam*]...[175]
[Sooratut-Tawbah, 9:62]

[175] *Majmoo' Al-Masaa'il war-Rasaa'il*, 5/281.



Conclusion

We close these lessons with that which the Shaykh, Bakr Abu Zayd, may Allaah preserve him, has mentioned in the ninth study from the book: *Hajr al-Mubtadi'*, page 48: **The Punishment of He Who Shows Allegiance with the Innovators**. He said:

> Just as he who speaks with falsehood is a speaking devil, he who is silent concerning the truth is a mute devil, Abu 'Alee ad-Diqqaaq, *rahimahullaah*, who died in the year 406H said.
>
> And from the affirmed *Sunan* is the statement of the Prophet (*sallallaahu 'alayhi wa sallam*): **'An individual will be with the one he loves.'**[176] Anas, *radhiyyallaahu 'anhu*, said: 'The Muslims did not rejoice at anything after *al-Islaam* like they rejoiced with this *hadeeth*.'
>
> The Imaams have sternly repudiated the one who opposes a principle of the *'aqeedah* and abandoned making *hijrah* from the innovators. In reviewing the refutation of Shaykhul-Islaam Ibn Taymiyyah, *rahimahullaah*, against the *Ittihaadiyyah* (wherein) he said: 'And it is obligatory to punish all those who ascribe to them (their methodology), or defend them, or praise them, or show reverence for their books, or is known to aid them and cooperate with them, or who hates that they should be spoken about, or makes excuses for them saying that this speech, it is not known

[176] Bukhaaree 8/189.

> as to what it is or who said it or who wrote this book... or the likes of these excuses which, no one says them except one who is ignorant or a hypocrite. Rather, it is obligatory that everyone who knows their state cooperate in establishing (the punishment) against them.
>
> For indeed, establishment (of the punishment) against them is from the greatest of the obligations because they have corrupted the religion and the minds of the people against the character of the *Mashaayikh,* the scholars, the leaders, the kings, and the rulers and they spread corruption in the earth and hinder from the path of Allaah.'[177]

Shaykh Bakr continued:

> May Allaah have mercy upon Shaykhul-Islaam Ibn Taymiyyah and may He make him to drink from the (river called) *Salsabeel* in Paradise, *Ameen.* This speech is of the utmost precision and importance. And although it is particular to aiding the *Ittihaadiyyah,* it includes all of the innovators. So all who give victory to an innovator, showing reverence for him, or reverence for his books, and circulating them amongst the Muslims, or is enthralled by him or by them (his books) and spreads what is in them from innovations and misguidance and does not expose his deviation and errors in *'aqeedah;* indeed, whoever does that has been negligent in his affair. It is obligatory that his evil be cut off so that it does not make inroads toward the Muslims.

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[177] See: *Majmoo' Al-Fataawaa,* 2/132.

We have been tried in this time by people upon this way who show reverence for the innovators and circulate their statements. They do not warn against their errors and what they are upon from misguidance. So beware of this ignorant innovator. And we seek refuge with Allaah from destruction and its people.[178]

[178] From the book, *Hajr al-Mubtadi'*, pgs. 48-49.



Appendix:[179]
When a *Da'ee* Makes a Mistake in *Minhaj*[180]

Question:

Noble Shaykh, a *Da'ee* (Caller) makes a mistake in an affair from the affairs of *minhaj* (methodology) or *'aqeedah* (creed) and this mistake has been spread either by his writings or by a recording that has been spread amongst the people; so what is the method for advising someone who has fallen into a mistake like this?

And what if the one who errs remains upon his error and refuses to take the advice of the advisers; is it permissible for the one who knows the error from which is correct, and the truth from the falsehood, to make clear the condition of this man to the people, and to make clear his mistakes and warn them from him, or is this in opposition to the methodology of the *Salaf*, may Allaah have mercy upon them?

Provide us with a ruling, may Allaah reward you.

Answer:

All praises belong to Allaah; may the peace and blessing be upon the Messenger of Allaah, and upon his family and his Companions.

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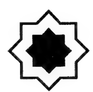
[179] Source: sahab.net | http://www.sahab.net/forums/showthread.php?t=359340

[180] Answered by the *noble* Shaykh, Ahmad an-Najmee.

Firstly, you advise him to fear Allaah the Mighty and Majestic, and you advise him in secret. Then you repeat the advice a second time, and a third time. So if he refuses to accept the advice and he persists upon what he is upon then after this he should be treated with the treatment of an innovator, if he acknowledges this *minhaj* error. But if he denies this, and swears he did not know this and that he does not have this (incorrect) belief, in this situation you turn away from him and leave him and his affair is with Allaah.

Yes, if he refuses to take advice and that which he is accused of is apparent and clear, then in this situation his affair is made clear to the students of knowledge so they will know his condition. Rather, in some situations clarifying the condition of individuals like this becomes an obligation, specifically upon the person who knows his condition. And some of the narrations transmitted from the *Salaf* make clear the obligation to be stern with the person who is like that. And with Allaah lies all success.[181]

[181] Translated by Rasheed Barbee.



Glossary of Important Arabic Words and Phrases

A

'Aalim (pl. 'Ulamaa)	A learned Scholar.
Ahlus-Sunnah wal-Jamaa'ah	The people of the *Sunnah,* those who follow the Sunnah of the Prophet (*sallallaahu 'alayhi wa sallam*) and cling to the main body of the Muslims.
'Aqeedah	The principles and specific details of belief one holds in his heart.

D

Da'wah	Invitation or call to Allaah.
Deen	Religion.

F

Fataawa (Sing. Fatwaa)	Religious virdicts.

H

Hadeeth (Pl. Ahaadeth)	The sayings, actions, and approvals accurately narrated from the Prophet (*sallallaahu 'alayhi wa sallam*).
Hadeeth Qudsee	A hadeeth wherein the Propher (*sallallaahu 'alayhi wa sallam*) narrates from his Lord.
Hizbee	Blind partisanship.
Haqq	Truth.
Hurooriyyah	A sect of the *Khawaarij*.

I

I'tikaaf	Remaining in the masjid for a long time (usually a number of days during Ramadan) with the intention of gaining nearness to Allaah.
Ijtihaad	Independent reasoning by a scholar that leads to a ruling on an issue where there is no clear text from the Qur'aan or *Sunnah*.
Ittihaadiyyah	The sect that believes in the unity of existence.

J

Jabbariyyah	The sect that innovated the belief that Allaah compels people to do good and evil deeds and that they have neither the power nor the will to act.

Jahmiyyah	Those who follow the ideas of Jahm Ibn Safwaan who propagated the belief that Allaah's Names and Attributes are not real, so their apparent meanings must be distorted and denied.
Jihaad	To strive hard against one's inner self, or to defend ones's wealth, property, freedom, and religion, making Allaah's word (that none is worth of worship except Him) supreme.

K

Khalaf	Those who came later.
Karaamiyyah	They claim that *eemaan* is only testifying with the tongue.
Khawaarij	A deviant group which declares that a Muslim becomes a disbeliever due to committing a major sin alone, and deem it permissible to fight against the Muslim rulers. Their roots trace back to Dhul-Khuwaysirah, one who questioned the social justice of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*).

M

Madh-hab (Pl. Madhaahib)	A way or a school of thought.
Minhaj (Sing. Manhaj)	Methodologies. The methodologies of the Muslim in the derivation, understanding, and application of his religion

Murji'ah	A deviant sect that ascribes to Islam. They claim that neither good deeds nor sins affect a person's faith.
Mushabbihah	Those who resemble (Allaah to his creation).
Mu'tazilah	The followers of 'Amr Ibn 'Ubayd and Waasil Ibn 'Ataa, from their beliefs is that the Qur'aan is created and the denial of Allaah's Attributes.

Q

Qadariyyah	A deviant sect that ascribed to Islam, they deny some aspects or all of *qadar*.

R

Raafidhah	An extremist *Shee'ah* sect that curses and reviles the companions of Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) and believes that the Qur'aan is incomplete. They also believe that their Imaams have knowledge of the unseen and that 'Alee (may Allaah be pleased with him) has within him divinity. For more see *Talbees Iblees* by Ibnul-Jawzee.
Rabb	Lord.

S

Salaf/Salafus-Saalih	The Righteous Predecessors; the first three

	righteous generations of Muslims as well as those who came after them and traversed their Methodology.
Salafee	One who follows the Qur'aan and the *Sunnah* of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) upon the Methodology of the *Salafus-Saalih*.
Sharee'ah	The Islamic legislation.
Shaykh (pl. Shuyook)	An elder or a religious scholar.
Shirk	The association of partners with Allaah.
Shee'ah	A number of deviant sects that ascribe themselves to Islam; they prefer some of the companions to others in an unlegislated way. Some of them have enmity for some of the companions; others curse and revile them as a form of worship.
Soofee (pl. Soofiyyah)	One who follows the deviant creed of *at-Tasawwuf* (soofism). From their beliefs is *Wahdatul-Woojud* (unity of existence) i.e. that Allaah and His creation are one and the same. Some of them also believe in *al-Hulul* (incarnation), ie. that Allaah is incarnate within His creation. For more details see *Haqeeqatus-Soofiyyah fee Daw'il-Kitaab was-Sunnah* by Shaykh Muhammad Ibn Rabee' Ibn Haadee al-Madkhaalee.
Sunnah	The statements, actions and tacit approvals of the Prophet Muhammad (*sallallaahu alayhi wa sallam*).

T

Tafseer Commentary to the Noble Qur'aan.

Taabi'oon The generation after the companions of the Prophet (*sallallaahu 'alayhi wa sallam*).

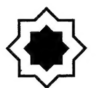
Tazkiyah A commendation.

U

Ummah Nation.

W

Wahhaabees A term which is most often used by the opponents of *Salafiyyah* to describe someone who adheres to tawheed, following the *Sunnah* and the methodology of the *Salaf*.



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